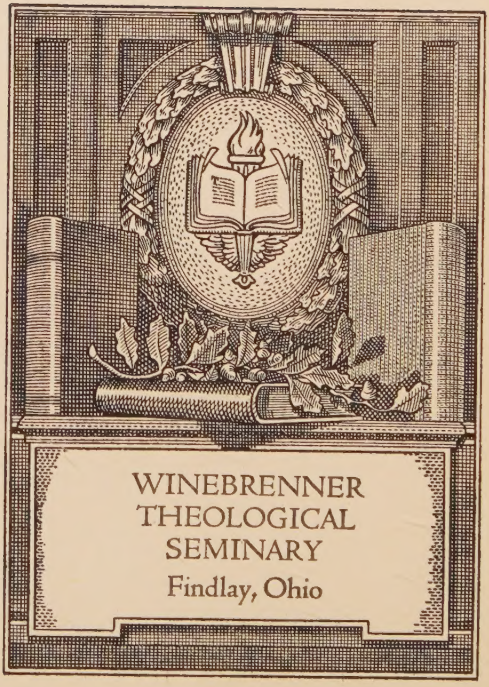
WINEBRENNER
THEOLOGICAL
SEMINARY
Findlay, Ohio

Koch

112 Clark St

Toledo Ohio

LIBRARY
WINEBRENNER THEOLOGICAL
SEMINARY

OTHER BOOKS BY BISHOP BASHFORD

CHINA: AN INTERPRETATION

GOD'S MISSIONARY PLAN FOR THE WORLD

CHINA AND METHODISM

WESLEY AND GOETHE

THE OREGON MISSIONS

THE DEMAND FOR CHRIST

ADDRESSES AND SERMONS

BY

JAMES W. BASHFORD

Bishop of the Methodist Episcopal Church

LIBRARY
WINEBRENNER THEOLOGICAL
SEMINARY

THE METHODIST BOOK CONCERN
NEW YORK CINCINNATI

Copyright, 1920, by
JANE M. BASHFORD

CONTENTS

		PAGE
	FOREWORD	7
I.	THE GOSPEL AND THE CRISIS	9
II.	AMERICA AND WORLD DEMOCRACY	31
III.	CHRISTIANITY AND EDUCATION	52
IV.	CHRIST AND CIVILIZATION	69
V.	CHRISTIAN UNITY	90
VI.	MAN'S PLACE IN THE UNIVERSE	111
VII.	HOW TO BECOME THE BEST POSSIBLE PREACHER	128
VIII.	THE REENFORCEMENT OF PERSONALITY	143
IX.	CHRISTIAN IDEALISM	168
X.	REVIVALS OF RELIGION	189
XI.	THREE CONDITIONS OF CONQUERING THE WORLD	202
XII.	DEATH ABOLISHED	224

Digitized by the Internet Archive
in 2025

https://archive.org/details/demandforchrist0000jame

FOREWORD

MANY requests have been received for the publication of a volume of sermons and addresses by the late Bishop James W. Bashford. I have been intrusted with the task of selecting and editing the manuscripts. For the most part the sermons are published as they were delivered. They are monthly lectures to the students of Ohio Wesleyan University, Baccalaureates, and occasional addresses.

The demand for Christ is the dominant thought not only of these sermons but of all Bishop Bashford's preaching. The trend of his thinking, the keenness of his spiritual insight, the sweep of his outlook, and the consuming passion of his life are revealed in these pages.

This volume is sent forth with the fervent hope that the reader may find answer to the preacher's oft-repeated prayer—"That Christ may dwell in your hearts by faith, and that you may be filled with all the fullness of God."

GEORGE R. GROSE,
President of DePauw University.

February 10, 1920.

I

THE GOSPEL AND THE CRISIS[1]

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.—*James 2. 10.*

If any man come to me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.—*Luke 14. 26.*

We are experiencing one of the finest demonstrations of the value of an education which the race ever has witnessed. The danger of loose thinking and of deviation from moral standards finds supreme illustration in the present World War. Mathematicians tell us that were an inhabitant of our globe to start toward the largest star in the heavens, and vary from the straight line by the fraction of a second, this variation would cause him to miss the largest world in the universe. James, in our text, insists that the same scientific rigor applies in the gospel, that to vary from the straight course by so much as a single command causes one entirely to miss the goal. Jesus states the law of the kingdom in the strongest possible terms: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself." Every power of one's being and all of each faculty and power must follow the law of love. Once again, Jesus states the necessity of supreme loyalty to God in the

[1] Baccalaureate Sermon, Ohio Wesleyan University, June, 1915.

language of the text: "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Loyalty to God must be supreme, even at the cost of the dearest earthly relationships. The church does not yet recognize the scientific thoroughness of the gospel. The New Testament teaches, and all human experience illustrates, that the slightest deviation from the laws of the spiritual kingdom is as fatal as the violation of the law of gravitation.

It is true that our spiritual life differs from our material life in the fact that spiritual life depends upon the spirit, upon the heart, upon the motives of man. Jesus teaches that the poor widow who gave her two mites had cast more into the treasury than all the rest. This reckoning of spiritual gifts by spiritual tests apparently permits indifference as to material account. That is, the two mites may outweigh two hundred pounds in British gold. But just because the testing is spiritual it demands balances more delicate than are required in weighing. And the slightest variation in the devotion affects the whole result. For instance, the mite was worth one sixth of a cent, and the widow in her poverty might readily have said, "I shall show great generosity by dividing my available property and giving God one half and keeping the other half for myself." Undoubtedly, so large a sacrifice as that would have won the commendation of the Master, who never loses sight of spiritual motives, but tests each accurately and thus discovers some who shall be great and some who shall be least in the kingdom. But the widow's devotion to God did not vary by so much as a single mite, with one third of a cent as her all, and in the perfection of her devotion her mite outweighed the pounds.

The common impression as to the laxity of spiritual laws must arise in part from the impossibility of measuring spiritual devotion by external standards, and it springs in part either from a hasty study or from the lack of study of the New Testament. No man who opens his mind and heart to the words of Jesus demanding complete devotion to God, and no man who contemplates the flawless devotion of the Master can fail to see that the New Testament teaches the unswerving nature of spiritual laws as clearly as science teaches the undeviating nature of physical laws. The scientific thoroughness of the gospel explains why the partial acceptance of Christ's program by the race is ending in the spiritual, the intellectual, and the economic tragedies which amaze the world to-day.

The most casual reader of the Bible must recognize that Jesus makes love the supreme law of the Christian life. In the twenty-second chapter of Matthew he is formally asked to name the great commandment in the law. He promptly accepts the challenge as furnishing an opportunity for him to sum up revelation in brief compass: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." As if to make his statement complete, Jesus adds: "And the second is like unto it: Thou shalt love thy neighbor as thyself." And then in order to exclude all other commands from the place of primacy, Jesus concludes: "On these two commandments hang all the law and the prophets." There can be no question as to the formal and solemn nature of Jesus's proclamation of the law of love as the supreme law of revelation. Moreover, Jesus does not simply teach the law of love: He practices it and illustrates it by his life and by his death. He tasted death for every man. Paul finds the highest

manifestation of Christ's love in that while we were yet sinners Christ died for us. Above all, Jesus makes love the law of God as well as of men. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Thus far we have stated two truths which are so clear as to need no further demonstration or illustration, namely, the undeviating character of spiritual laws, and that love is the law of the Kingdom. Let us now apply the principles of the gospel to the crisis which confronts us.

We must bear in mind that the law of love does not exclude the love of country or of kindred, save so far as these violate or cause the slightest deviation from our love of God. Love of God is, indeed, the supreme command; but love of neighbor is the second command like unto the first. Moreover, the very form of the second command implies not only the love of neighbor but the love of self: "Thou shalt love thy neighbor as thyself." The gospel program provided for every interest of every race and nation and individual on the globe. It is not only applicable to our earthly life and capable of being realized here and now, but it is the only practicable program for the race.

Turning now to a portrayal of the stages by which the law of love is slowly being incorporated in humanity, we may be able to understand the temporary pause—not a permanent halt—which the race is now making in the enthronement of that law. The study will throw some light upon problems which are perplexing many to-day. A friend whose theology largely consists of a belief in the Second Advent, in view of the world crisis through which we are passing, said recently, "If Christ does not appear in the flesh before August, I shall abandon my entire concep-

tion of the New Testament." The friend was entirely right in praying for the Second Advent, and we should all join in that prayer. But while every Christian prays and desires that Christ may come speedily, and while the entire Christian world recognizes that we are now witnessing supreme manifestations of the workings of the powers of darkness, nevertheless the present turmoil illustrates, not the breakup of modern civilization, but a temporary halt in its progress. And the stage of patriotism in which nations are abiding to-day is in itself a stage of progress as compared with the earlier stages. We are not, therefore, witnessing the failure of the gospel, but the failure of a partial gospel and the necessity of the complete adoption of the teachings of Jesus as the only program which can save the race.

God provided for the law of love, first, in the physical organization of the race. He has brought us into the world not by the process of direct creation, because separate creation would leave each human being entirely independent of every human being. God has brought us into the world by the process of filiation. All of us have come into our lives through the marriage of our parents, and we are bound together in families. The law of love and the necessity of the manifestation of this law by service is thus woven into the very physical texture of the race. And the New Testament teaches that the family is a divine institution by which God strives to call us out of pure individualism into family fellowship, family affection, and family service. This shows the divine determination to secure the embodiment of the law of love in the home life. But men have not remained upon this apparently natural stage of family service. The life of every human being is marked by acts of disobedience, by moments of passion and

digression from one's ideals, by spiritual storms in which family affection has not remained at its highest. However we may explain the fact, the race has experienced a fall: degeneration is as much a datum of science to be reckoned with as is human progress.

1. *The Stage of Sensual Gratification.* The lowest stage into which human beings are frequently falling is that of pure individualism, seeking its own gratification in the indulgence of physical appetites. This is a stage morally below the stage of animalhood; a stage in which the individual, forgetting the claims even of his family upon him, forgetting the claims of himself upon himself, losing self-respect and self-mastery, sinks into spiritual death. The drunkard, the man given up to the use of drugs or surrendering himself to the indulgence of lust, illustrates the lowest stage upon which human beings live. Fortunately, under evolution and the stern law of competition, people so surrendering themselves are speedily swept from the earth. There is possibly a stage of degeneration even below the stage of sensuality; a stage in which the man's condemnation of himself through the indulgence of his passions develops into a distrust and hatred of all other men and a desire to drag them down to his own level. This is a Satanic stage lying beneath the lowest stage of purely human degradation. Fortunately for the progress of the race Satan's kingdom is doomed because the swiftness of the sinner's death is gauged simply by the intensity with which he sins. These lower stages are not ordained by God for the human race, but are stages into which men have sunk through degeneration from the family standard into which they were born.

Another fortunate and striking fact, furnishing hope of the race's redemption, is the emergence of the great move-

ments against the use of intoxicating liquors and of other forms of self-indulgence upon the part of leading nations and races, springing out of the death grapple into which these nations are now locked. These are some of the by-products of the war, and are incidental proof that the war is not wholly without some good.

2. *The Stage of Selfish Ambition.* A second stage in evolution, above the lowest and vilest stage, is the stage of individual selfishness manifested by personal ambition and worldliness. This is the stage in which men recognize the necessity of suppressing at least temporarily their grosser physical appetites and training at least for a time their powers of body, mind, and will for mastery over their fellow men in the struggle of the earthly life. Every boy who denies himself the low pleasure of idleness and self-indulgence, who determines to secure an education and prepare himself for future rulership, or who summons his powers to the mastery of his present tasks for purely personal ends, is an illustration of a person in this second stage. All men who in their daily life display a temporary control of their lower passions, devote themselves to the cultivation of their powers, and struggle forward for the mastery of their fellow men, for the gratification of their own ambitions, belong to the second stage of evolution. The second stage has one element of good in it: it demands self-mastery, self-development, self-perfection. This stage illustrates the fact that despite the fall, the race originally was created on a divine and not on a Satanic plane. The second stage is higher than the stage of self-indulgence; and under the laws of evolution and the stern conflicts of human history, those entering the second stage soon master those sinking into the lowest stage.

But this second stage rests equally with the lowest stage

of civilization upon selfishness. It is thus evil at the core. It finds its most marked manifestations in the willingness of individuals to sacrifice the interests of their fellows and sometimes the welfare of their families for their own selfish ambitions. Men in business overreaching their neighbors and betraying their associates, men in politics deceiving their constituents and proving recreant to the solemn trusts committed to them for the sake of political preferment, and men in war sacrificing the lives of their fellows, and even going so far as did Napoleon in sacrificing his armies and the best interests of France for the sake of worldly ambition—all these illustrate the wickedness of this second stage in individualism. History is full of illustrations of the dire consequences which come to individuals who abide in the lowest stage, and to communities and nations, from men abiding in the second stage of civilization, that of personal ambition. Fortunately for the race, under the law of evolution and the struggle for survival operating in this case much more slowly but nevertheless surely, men who demonstrate to their fellows their supreme selfishness are doomed to ultimate disappointment and death. The Napoleons and Cæsars and Alexanders never have founded long-lived dynasties, and they sowed the seeds of death in the nations which they ruled.

3. *The Stage of Family Affection and Service.* The third stage in evolution, far above the stage of brute indulgence and of personal ambition, is the family stage. This is the first stage ordained by God: the stage into which all men are born; and the two former stages already portrayed are stages of degeneration and no part of the original plan of creation. The strength of the third stage of civilization arises from the unity of its members. All are familiar

with the parable of the father with the seven sons, who took seven sticks and tying them together offered the bundle to the oldest son to break. He found it impossible to break the bundle; but when the father untied the bundle even the youngest son broke the largest stick, thus illustrating the contrast between individual weakness and family strength. This law that in union there is strength has found countless demonstrations in family, in business, in social, in political, and in national life. The group whose members cooperate with each other in warfare or in industrial struggles easily supplants any number of individuals who contend simply as individuals, each for his own interests. Here is the reason why laborers have as much right to form labor unions as have men of business to organize partnerships and trusts. The unit of society in China until recently has been the family, and not the individual; and the fact that the family has been the unit of Chinese civilization helps account for its lasting qualities. We are portraying in this third stage of civilization a plan of life ordained of God for the embodiment of the law of love, and for the progress of society and of the human race.

4. *The National Stage.* The fourth stage of civilization is the national stage. In the stern struggles of competition families are obliged to group themselves together into states and nations for the sake of self-preservation. Through family affection man is led out of himself and lives in part at least in his father and mother, his brothers and sisters, his wife and children. But above the family is the state, and the nation is a divine institution by which God calls us out of the narrower life of the family or the clan into the broader and larger devotion to the state. Patriotism is higher than devotion to family interests, just as family love is higher than devotion to personal interests.

In these comparisons we are supposing the motives to be the same. The two lower stages of civilization, personal indulgence and personal ambition, are to be absolutely condemned because in each of these the motive is selfish, and selfishness is the very essence of sin. In the two higher stages of civilization, in declaring patriotism to be superior to devotion to the family interests, we are supposing the motive to be that of service in the family and in the nation. Of course, if a family is held together simply by motives of greed, for the purpose of preying upon weaker families, the duty of an individual member of that family is not to the family but to the other families or individuals upon whom that family is preying. So, if a nation is held together by predatory motives, the duty of the individual is not to say "My country, right or wrong," but to resist the nation until it respects the mutual rights and privileges of its members, and respects the equal rights and privileges of its neighbor nations. But with the same motive in love manifested by service operating in the family and in the nation, patriotism is a higher virtue than devotion to family interests because it calls for a wider and more universal application of the law of love. Moreover, in the competition of modern life, any race whose civilization is based upon the family is doomed in the struggle with races whose civilization rests upon devotion to the nation as a whole. Just because China has been made up in the past of small groups of individuals bound together as families, and just because on the other side of the straits a far smaller number of Japanese have recently become inspired with a devotion to the entire Japanese race and are moving as if by a single impulse, Japan has become stronger than China. We are glad to say in passing that the transition of civilization from the family to the na-

tional stage is the most marked characteristic of the last fifteen years of Chinese public life, and the time is speedily coming when the three or four hundred millions of China, welded together as a single nation, will be invincible to any foes which may be hurled against her.

Professor Seeley, of Cambridge, was accustomed to tell his students that nationalism was the key to the civilization of the nineteenth century. He cited the twenty-five German kingdoms uniting to form the German empire, the eight principalities of Italy uniting into the kingdom of Italy, the welding together of the discordant States into the American Union, and the knitting together of the far-flung races and dependencies of England into the British empire, as the products of the national ideal operating in the history of the last century. Surely, the spirit now prompting Chinese leaders to rise above family interests and devote their lives to the Chinese nation as a whole, indicates that China in the twentieth century is following in the footsteps of Europe and America. And is not this spirit far nobler than that which prompted even so great a statesman as Li Hung Chang to exploit China largely in the interests of his own family? And is not the spirit which is lifting millions upon millions of humble Chinese to that plane of patriotism in which they are willing to lay their lives upon the altar of their country nobler than the spirit which already prompts countless multitudes of them to lay their lives upon the family altar? Some of us recall the baptism which came in the great struggle from 1861 to 1865. Those of us who were boys recall the young men whom we regarded as our natural leaders entering the army, sometimes as individuals, more frequently as little groups and sometimes as entire companies, and starting for the distant battlefields. Our hearts yet thrill

as we recall the reports which reached home describing some great battle and giving the names of the wounded and the dead. We enshrined in our hearts the names of our dead brothers and cousins and friends and transfigured them into heroes in our youthful imaginations. Who doubts that the tens of thousands of Americans who laid down their lives at Antietam and Gettysburg, that the hundreds of thousands of Japanese who laid down their lives at Port Arthur and on the plains around Mukden, who doubts that the hundreds of thousands of Germans who are pouring out their life blood for what seems to them the very existence of their fatherland are—some of them blindly and unconsciously, but all of them in reality —following in the footsteps of Him who trod the heights of Calvary? In the Horatii dying at the bridge for Rome, in Arnold von Winkelreid gathering the spears of his country's enemies into his own breast and dying for his native land, in the hundreds upon hundreds of thousands of Germans, English, French, Russians, Americans, Japanese who have poured out their lifeblood like water for their native lands—do we find in such conduct illustrations of the weakness and sentimentality of human nature? Does not such conduct represent, rather, the highest and noblest qualities of human nature, and reveal the sacrifice which will create the new humanity in Christ? God forbid that German, or English, or French, or Japanese soldiers should misunderstand our message or fail to appreciate our admiration and love for them while we now attempt to show that even such heroism is dangerous and deadly because it does not go the full length of Christ's commands.

In a word, nationalism does not represent the supreme embodiment of the law of love, and for that reason it can-

not represent the final stage of civilization. In practice it denies that God hath made of one blood all the nations to dwell upon the face of the earth, and it discredits Christ's supreme act of sacrifice in tasting death for every man. Moreover, just as the slightest deviation at the start from the straight line which leads from our earth to Sirius would in the infinite journey thither cause one entirely to miss that globe, so the difference which exists between patriotism and the perfect law of love is sufficient to cause any nation or any race which accepts patriotism as its supreme law to miss its goal and perish by the wayside. Accepting Professor Seeley's maxim that nationalism has been the key to the political history of the nineteenth century, we must recognize that France under Napoleon at the opening of the century; that Great Britain in her opium war with China, 1840-42; and the United States in her war with Mexico in 1849, all grievously sinned through national selfishness. But a fair study of the history of the century shows that each of these nations abandoned the national ideal before it perished by the wayside. Moreover, a fair study of present history shows that Germany through her autocratic form of government, through the domination of militarism among the leaders of the nation, through the attempts of her thinkers and writers to justify the theory that might makes right as the corollary of their interpretation of evolution, and through the apparently unanimous acceptance of the German program by the common people, has fallen more fully under the spell of this dangerous delusion than any other nation in the world to-day. And when a whole nation becomes obsessed with the conviction of their divine right to dominate a continent or their neighbor nations through military force, and when, despite all reasonings and protests, that nation proceeds to

LIBRARY
WINEBRENNER THEOLOGICAL
SEMINARY

exercise that right by military force, and when that nation goes further and attempts again by military force to compel neutral nations to submit to the destruction of property and life contrary to the laws of nations and of humanity, we see no way of meeting the issue save for the neutral nations to resist the encroachments of barbarism with all the moral, financial, and the military resources at their command.

Already the baneful effects of substituting patriotism for universal law of love are felt throughout the world. Dr. Reinsch, our minister to China, in a remarkable book entitled "World Politics," called attention fifteen years ago to the fact that since modern inventions had brought all races on the globe face to face, nationalism is an exceedingly dangerous doctrine and must be quickly transcended if nations and races are to maintain their neighborly relations. Dr. Reinsch went so far as to predict the danger to our civilization which would arise unless nationalism yielded to the humanitarian ideal. Already we are witnessing the illustration of Dr. Reinsch's thesis. No man can measure the economic loss which is arising from this world war, with its unlimited destruction of property. If the United States is fortunate enough not to be dragged into the war, we may have a little temporary prosperity in supplying nations, on credit, that which they must have in their stricken condition. But the United States can no more prosper for any long period with her neighbor nations prostrated by calamity, than a store could prosper if all the patrons of that store were to suffer the destruction of their homes. The first effect of an unexpected destruction of all the homes in Delaware with all their contents to-night would be a great expansion of trade upon the part of all provision and clothing stores to-morrow, and of the brick

and lumber yards the day after to-morrow. For a few days the merchants might seem to prosper. But every Delaware merchant knows that permanent prosperity in this city is impossible with calamity smiting all their customers. The people of the United States who look for permanent economic prosperity in this land on account of the misfortune of their neighbor nations are as unwise as merchants would be in this city hoping to prosper permanently through the misfortune of their patrons. The world will be half a century recovering from the economic loss of the war; and the economic progress of the neutral nations, including the United States, will be similarly retarded. Again, the loss which is befalling Europe and the human race through the death of young, unrecognized but potential Lincolns and Washingtons, Pasteurs and Humboldts, Edisons and Darwins, Brownings and Shakespeares is simply incalculable. Here is a loss to humanity which is simply irreparable.

Finally, our civilization must be set back or at least halted for a generation or more by reason of the race hatreds which are being kindled by this mighty struggle. War is the most stupid and barbarous method of settling difficulties ever devised by Satan and fastened upon the human race. Moreover, the fundamental aim which furnishes the only rational ground for entrance upon this war is equally immoral and absurd. What right or what reason is there in the nature of the case for the Germans to resolve to put their feet upon the necks of the Slavs, or for the Slavs to undertake to dominate the Germans? The very motive which prompts the fight is a violation of Christ's fundamental teaching of the Fatherhood of God and the brotherhood of man.

Turning to the outcome, while we hold that national

ambition and selfishness must be overthrown, there must be no destruction of the German people, and there must be no destruction of the older and nobler civilization of Germany—the civilization of Kant and of Hegel, of Luther and the Reformation.

The overthrow of militarism should be accomplished by argument and reason and by arbitration, provided Germany will stop murdering citizens of neutral states until we can state our case and she can give her answer. If it is impossible to induce Germany to cease her outrages upon humanity during the period of arbitration, we should attempt to secure this result first by breaking off all diplomatic relations with her; second, by binding together all neutral nations in a world league to insist that the Allies and Germany alike shall observe the rules of international law and not wage war upon humanity while engaging in their national struggles. If protest by a world league is vain, then the league should bind themselves together to sever all trade relations with the offender, not only for the time during which the offenses continue but for a period in proportion to the continuance of the offenses—say for one year in return for every week during which the offender continues to violate the rights of humanity. If the protests of the international league, and economic pressure and economic threats fail to bring nations to reason, then the league should resist force with force. There must be a destruction root and branch of the philosophy that might makes right, and with that of militarism and autocracy, if it takes all the wealth, and all the blood of the civilized world to accomplish that destruction.

The general trend of the struggle and its final termination can be easily foreseen. If God is the Creator and controller of the universe, and if love is the fundamental

law revealed by him for human conduct and practiced by him in the control of the universe, the destruction of that nation which attempts to establish the doctrine that might makes right is inevitable. Europe struggled for some fifteen years against the selfish ambition of Napoleon. No king or general in the present conflict is comparable in military capacity with Napoleon. But if it took fifteen years of European war to overthrow a single individual, need we be amazed that the ambition of a nation is not overwhelmed within ten months after the struggle began? But just as surely as we are in a universe of law, just so surely is it a law of human nature that individuals and nations and races resent all attempts imposed upon them to control by force, and just so surely will this struggle continue or break out afresh until that nation or that race which attempts to dominate others meets destruction.

5. *The Stage of the Kingdom of Grace.* But what is the final remedy for the sin into which France and Great Britain and the United States have fallen in the past and from which Germany is suffering to-day? The only final remedy is the complete enthronement of the law of love. While the family is a divine institution by which God calls us out of individual selfishness into family life, and while the nation is a divine organism by which God calls us out of the narrower life of the family into the larger service of the state, nevertheless above the family and above the nation God has placed the church; and the church is a divine organism by which God calls us out of the narrower service of the nation or particular race unto the universal service of mankind. The prayer in which Christ taught us to say, "Our Father which art in heaven"; the New Testament declaration that God hath made of one blood all families to dwell upon the face of the earth; the

inspired revelation that Jesus Christ tasted death for every man; and the last command furnish us the most perfect embodiment of the law of love. "Go ye into all the world, and preach the gospel to every creature," gives the church the divine prerogative of becoming the highest embodiment of the final civilization of the race.

Unfortunately, however, the church never yet has entered into her heritage. Had the church fully entered into her privileges, and had she embodied among her followers Christ's last prayer for unity, this world conflict would never have been possible. A moment's reflection will convince us that the various denominations instead of entering into their divine heritage frequently have been guilty of a reversion to a lower stage of civilization. Acceptance of the denominational ideal is simply the reversion of the Christian Church to the national ideal, and the acceptance of the national program. In this regard, denominationalism abandons the ideal of a universal Church of Christ, forgets Christ's last prayer for the unity of believers; and at least some churches hold as their goal the universal domination of Christendom by divine fiat more fully than any nation accepts as her goal the universal domination of the race by its superior power. Any church which lifts the denominational banner to a place beside the cross, which aims at universal spiritual dominion, is more surely doomed than any nation which aims at universal political dominion. Even consecrated human nature never will recognize the right by divine fiat of a single individual or family or race or church to dominate the world; and the more fully the human race awakens to Christ, to a consciousness of its sonship to God, the more intensely will it resent the assumption of any right to rule based upon claims of a divine prerogative.

We do not hold that there should be a universal abandonment of denominational life, and a merger of all churches into a single, huge organ called "The Church of Christ," any more than we believe in the attempted abolition of all national and racial lines and of an attempted union of all in a World Republic. Paul's picture of the Christian Church represents it as a body composed of many members, all united and coworking. "If the whole body were an eye, where were the hearing? . . . But now hath God set the members every one of them in the body." Denominationalism forgets that Christendom is a body with different organs: each church tends to identify Christendom with itself; and members limit their service of Christ to the service of their particular church. The Christian churches have failed to recognize the great body of Christ, of which each at best is only a single organ, almost as fully as nations and races have failed to recognize the equal rights of alien races. There should be a council of Christendom among the churches, and each should enter this council with the right and the desire simply to offer all other churches those elements of its Christian life which have constituted its peculiar glory and given it its peculiar power; and then ask all the other churches simply to take or leave its gift as may best suit their own conditions and best contribute to their own advancement. This Council of Christendom would need no secular or legal power. It should issue no decrees; it should give advice only where advice is sought; the largest authority it should ever assume to exercise should be the New Testament right of declining fellowship with organizations which refuse to obey what the overwhelming majority of Christendom decides to be the fundamental laws of the kingdom. Indeed, we believe the exercise by a world league of nations

of this power of disfellowshiping recalcitrant members, especially with the suspension of trade, of travel, and of all political relations would in most cases enable the world league to exercise authority needful without resort to the sword.

We have a striking illustration of the operation in the vegetable and animal kingdoms of the law of life manifested by service. Certain forms of vegetable and animal life have disappeared from the globe within recorded history. On the other hand, certain useful grains and vegetables like rice, wheat, and maize, and fruits like apples and pears, are spreading over the globe, not because of their own inherent capacity to uproot and destroy all competing forms of life, but because of their capacity to serve mankind even to the death of the individual grains and vegetables which render that service. The same is true to a more marked extent of certain animals. While several species of wild animals have become extinct, sheep and cattle and chickens and pigs and horses, which have rendered indispensable service to the race, have been carefully preserved by men. Sacrifice is the law of life. As the earth becomes more crowded and as the necessity for using all the ground for the support of grains and animals which contribute to the welfare of the race becomes more absolute, the operation of this law will become so marked that it may constitute the most striking feature of the animal and vegetable kingdoms a thousand years from now. Probably if the grains of wheat and rice, and if the sheep and cattle could talk, they would speak of some strange Divine Providence which preserves and multiplies them far beyond any increase possible by their unaided efforts.

So races and civilizations, churches and religions are destined to survive in proportion to their capacity to serve.

If, as seems to be the case in Asia, Christianity proves more helpful to the toiling millions; if it contributes more fully to the uplift and progress of the races than does Buddhism or Mohammedanism, then Christianity will survive, just as the wheat and the rice survive, because of their contributions to the human race; and the less helpful religions and civilizations will disappear just as the tallow dip disappears before the electric light. The same law applies to denominations. The divine assurance of our existence depends upon the service we render to the world. If Methodism could abandon all ambition to be great, and, like the Master, spend herself in service even unto death, like him she would have a glorious resurrection on the third day and eternal life thereafter. Men often say that the ideal of Jesus is impossible. Upon the contrary, the principles of Jesus form the only basis of practical statesmanship. His idealism is not only practical but essential for the peace of nations and the survival and progress of churches and of races. We marvel that any race or church familiar with the first principles of the Bible could dream of exaltation by divine fiat. The only election of the Bible is the election to service, and to supremacy only so far as leadership springs from service. Only as churches and nations and races fling away ambition and are possessed by a passion for service is rulership or even survival possible for them. "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" unto eternal life.

The one condition of sovereignty recognized and fulfilled by God in the person of Jesus Christ our Lord is service. God is our rightful Ruler, not because he is infinitely stronger than we, or infinitely greater than we, but because he is our Creator, our Redeemer, our Preserver, and

Eternal Benefactor. God's rulership springs from his Fatherhood. His only begotten Son, Jesus Christ, comes to the leadership of the race by his original service in our creation, for "without him was not anything made that was made," and by his further service in our redemption through his death upon the cross. Jesus Christ represents the law of the universe; and nations which depart even by a slight degree from the divine order are doomed as surely as an individual starting for Alcyone on a tangent varying by a second from a straight line will miss the goal, even though that star be billions of times larger than our earth.

If the World War leads to a conviction of sin upon the part of all nations over our national ambitions, and especially if we are led to the acceptance of the program of Jesus, then out of this world crisis there may gradually emerge the United States of Europe not only with a Supreme Court at The Hague, but with a European Commission with some legislative as well as judicial powers, and above all with executive powers embracing the control of a European army to maintain order and enforce the decrees of the court. Out of the crisis there may come a federation of powers which shall spread far beyond Europe and embrace America and Asia and the other continents of the earth, until at last it culminates in Tennyson's dream of the "parliament of man; the federation of the world." Above all, may this world crisis lead to the enthronement in hearts now occupied by ambition of that law of love manifested by the service of the race which has placed Christ upon the throne of the universe, and which insures a seat at his right hand to races and nations and persons who follow his footsteps.

II

AMERICA AND WORLD DEMOCRACY[1]

The conviction that the king or emperor is ruler by divine right and that all other individuals and peoples exist for the state is the essence of autocracy. The conviction that government is a means to an end, that the welfare of the people constitutes the end, and that government is of the people, by the people, for the people, is the essence of democracy. The United States is the first successful experiment in democracy in the history of the world.

January 22, 1917, President Wilson delivered his famous address before the Senate on the League to Enforce Peace. In this address he maintained "that no nation should seek to extend its policy over any other nation or people, but that every people should be left free to determine its own policy, its own way of development, unhindered, unthreatened, unafraid, the little along with the great and powerful." This means a democracy of nations. April 2, 1917, Mr. Wilson followed his plea for the democracy of all nations by his famous address before both houses of Congress in which he summoned the people of the United States to join with the Allies in attempting to overthrow German autocracy and make democracy safe throughout the world. This is individual or personal democracy.

April 4 the Senate, by a vote of eighty-two to six, and April 6 the House, by a vote of three hundred and seventy-

[1] From Good Housekeeping, August, 1917.

three to fifty, responded to Mr. Wilson's summons by the declaration that a state of war exists with the German empire by reason of her warlike acts upon the United States. April 14 the House by a unanimous vote, and April 17 the Senate by a unanimous vote, established a war budget of seven billion dollars for the prosecution of the war in the interest of the democracies of the world. This far-reaching and unselfish action, with the further sacrifices which these votes make necessary, will probably put the United States at the head of world democracy for the twentieth century.

The Rise and Fall of Personal Democracy

Probably before the close of the twentieth century all thoughtful people will recognize that the United States, of all nations, exercised the deepest political influence upon the human race during the nineteenth century. Down to the opening of that century the civilized world did not believe in a government of the people. With the exception of a few Christians, most of whom had been driven to distant lands by their refusal to submit to tyranny, the church, down to 1800, united with the state in upholding the divine right of kings. Coming events which now seem probable, if not inevitable, will show that democracy is slowly winning the victory over the human race. That democracy has been slowly winning its way during the past half-century is shown in the advance of parliamentary institutions in every country in Europe, in Canada, in Australia and New Zealand, in South Africa; in the fact that every British colony left free to create its own political institutions has adopted a written constitution modeled after the American prototype; in the struggle for the right of existence upon the part of the Russian Duma and the

Chinese Parliament, even though divine prerogatives are claimed for the emperor; in the nascent and victorious struggle of women for the admission of their half of the race—by no means the weaker in insight or in morals—to large influence in shaping the institutions under which women as well as men must live; and above all in the present war, which we may all hope is the death grapple of autocracy with democracy.

The conditions that have bred the present unrest of the human race are in part economic as well as political. The fact that the nations before the present world war were spending $6,400,000,000 annually for armies, navies, fortifications, pensions, interest on war debts, and loss of productive power by the removal of soldiers from industrial life; the fact that before the present war the public debt in proportion to the wealth of the various nations, as compared with the United States, was resting with sixfold pressure upon the people of Great Britain, with elevenfold pressure on the people of Germany, with nineteenfold pressure on the people of Japan, and with twenty-onefold pressure on the people of Russia; the fact that the indebtedness of the warring nations already has added to the previous indebtedness the incredible and incalculable sum of seventy billion dollars, and the irreparable loss of the very flower of European manhood as the inevitable result of an attempt by rulers without consulting their peoples to thrust autocracy upon Europe and the world, all portend the inevitable downfall of militarism and autocracy in the not distant future. If, by some strange mischance, Germany, Austria-Hungary, Bulgaria, and Turkey should win the present war, the triumph of autocracy would be only temporary. Economic causes will force the civilized world to limit militarism; and when militarism disappears,

autocracy will fall. The Kaiser cannot accomplish the task in which Alexander, Cæsar, and Napoleon failed.

Again, the gradual spread of popular education, the determination of laborers to secure a larger share in the products of industry, the outflow of settlers into the empty portions of the globe, the awakening of the Far East, the discoveries of the added possibilities of plant life under the Burbanks, and of mechanical power under the Deisels, the Wrights, the Edisons, are all stirring the human race. An aroused humanity will increasingly find its voice and express its will. But humanity finding its voice and having its will done, under whatever form of government, is democracy. Hence, the political philosopher may consider the problem of democracy as in process of solution, and he may give the United States credit for inaugurating the greatest political achievement of the human race thus far.

But while the battle is well begun, only a childish optimism regards the war as over. The tremendous struggles that are under way in Europe, the slower and more discouraging struggles that must attend the growth of parliamentary institutions in India, Africa, Mexico, and Turkey, the upheavals that will accompany the struggles of socialism, already beginning in Europe and sure to arise in America and other parts of the world, the struggles for the prohibition of the liquor traffic, for the withholding of all legal protection from vice, and the profound social changes that may accompany the extension of suffrage to woman, all combined promise many a royal battle between the forces of progress and of reaction during the twentieth century.

Americans often have had their patience tried by the delays of legislators in responding to the will of the people, by legislation in favor of the privileged classes, and in some

cases by the corruption of State Legislatures and municipal councils. Hence even Americans have been forced to modify republican institutions by the government of cities through commissions and by the introduction of the initiative, the referendum, and the recall. We were compelled to modify local institutions still more seriously in the middle of the last century by the transfer of power from the States to the nation. It may increase our political modesty to remember that New Zealand has carried representative institutions further than has the United States, that Great Britain, under Asquith and Lloyd-George, and Germany, partly through the initiative of the emperor, have gone farther in the care of public health, in old age pensions, and in general relief of the working classes than has the United States, and that most European cities are notably better governed than are our American cities. It ought to contribute further to the political modesty of the whole Western world to know that the Chinese, handicapped by political traditions and by age-long corruption of officials, nevertheless have made far greater progress in overcoming the opium evil than have the Western nations in overthrowing intemperance.

The Future Problems of Democracy

Surely, further struggles for democracy are before our own nation and especially before the world. To dream that the prohibition of the liquor traffic, that the settlement of the present World War and the problems of Ireland, Poland, and the Balkan nations, and that the maintenance of a league to enforce peace embody no grave problems and involve no future struggles for representative institutions is to be blind to the great forces that are struggling for the mastery of the modern world. Even

the United States, which has led in the inauguration of the political struggles for the extension of human freedom, by no means has reached her goal, as our Negro problem, our problem of the exclusion of the yellow races, and our labor problem prove. These great struggles for the extension of democracy throughout the earth, for the increase of economic efficiency, and especially for the protection of the lives and morals and enlargement of the economic opportunities of the masses, will not reach their final solution until they are settled upon the basis of righteousness and of love manifested by mutual service. Never has the outcome of building upon mere force and self-assertion, though attempted by the strongest powers on earth, had such ghastly illustration as in the present war. The substitution of righteousness and love for selfishness and force is the only solution of our problem; and this solution is only another name for an advance of the human race in applied Christianity.

National Democracy

Already our review brings us in sight of another pressing problem: the relation of local self-government to the government of the nation. Li Yuan-hung, in charge of a nation which in its possibilities is among the most potent and in its activities among the most impotent nations on earth, is being compelled to face the perennial problem of civil government, namely, the relation of the parts to the whole, of the provinces to the nation. A similar struggle took place in the latter half of the nineteenth century in Japan and a little earlier in Germany, in Italy, and in the United States. A similar struggle is to-day confronting Great Britain with her Irish problem, Russia and Germany over Poland, Austria-Hungary, and the Balkan states.

And yet I believe that the present struggle will demonstrate the fact that the republican form of government, allowing greater liberty of political action and of economic development to individuals and very large self-government to states and provinces and dominions, will in a long industrial struggle or in a Great War prove superior to completely centralized government. Apparently, both Germany and Japan were making more rapid industrial advancement, and therefore, apparently, their state control of industry furnished a more efficient industrial organization than was to be found in Great Britain or the United States. This impression, I believe, was due to the fact that it requires one or two generations for a false theory to produce its inevitable results in a state, whereas one or two decades will suffice to demonstrate its falsity in private enterprise. Both Germany and Japan, according to all indications, were skirting national bankruptcy through excessive taxation on the one side and on the other side through not encouraging individual initiative in business. Moreover, in war, when individuals and states must make large temporary surrenders to a central national authority, the deliberate choice of a people to embark in war will in the end lead them to endure greater hardships for a longer time, to make greater sacrifices, and to develop greater initiative in prosecuting great campaigns and in engaging in the deadly struggles of battle than will be possible on the part of a people robbed of the opportunity for initiative and of the responsibility for consequences.

But if despotism is to be avoided and progress assured, local governments must enjoy large freedom. While much liberty may have to be surrendered in war, nevertheless war is not the normal or ordinary condition of the race; and in

this normal condition much will be gained through freedom. The claim of certain Western States to gains in civilization through woman suffrage, the claim of Kansas to have the greatest wealth per inhabitant through prohibition, the claim of Wisconsin to progress in agriculture and political reforms inaugurated through her State university, and the claim of New Zealand to economic progress through socialistic legislation, together with the opportunity to verify or correct these claims through the study of these experiments, furnish marked illustrations of the advantages of local self-government for political progress. On this ground the United States should not abandon its ideal for the self-government for the Philippines. However, instead of establishing a fixed date for the inauguration of self-control, we should pledge self-government whenever eighty-five per cent of the population under sixty years of age can read and write; and we should extend it to the various islands as rapidly as each reaches that educational goal. And we should promise the inhabitants of the Philippines at the close of this process either complete independence as a republic or such a federation with the United States as may then be agreed upon by themselves and us.

The Eternal Question of States' Rights

But here again, if any one dreams that the problem of the relation of the states to a nation or of the dependencies to an empire has been solved, he has only to contemplate the perplexing problem of an Irish Parliament and of the maintenance of Austria-Hungary; he has only to watch the determination of California, of Canada, of South Africa, and of Australia to exercise sovereign rights in excluding the people of Japan, China, and India from their

territories, and the grave danger in which such action must involve the nations of the earth.

If Lloyd-George or Mr. Asquith or Mr. Balfour can frame a federal government that will weld together the world-wide dependencies of the British empire and make them all integral parts of a world-wide democracy, he will rise as much above Bismarck in world statesmanship as Bismarck rose above Metternich in European politics. It is possible that by the solution of this problem of the relation of the parts to the whole the British people may exercise as deep an influence in world politics during the twentieth century as the United States exercised during the nineteenth century. But here again the problem can be solved only upon a basis of justice and of love manifested by service; and this spells the advance of nations in applied Christianity.

International and Interracial Democracy

If, as Professor Seeley maintained, nationalism is the key to the political history of the nineteenth century, internationalism will prove the key to the history of the twentieth century. Probably Great Britain in dealing with India and the United States in dealing with the Philippines will be called to such renunciation as is always implied in motherhood. Instead of attempting to incorporate the three hundred million peoples of alien races on the opposite end of the globe into the British empire on equal terms with the Canadians and Australians, Great Britain may be called to set up India as a great Asiatic nation, bound by strong ties, or, better still, united by some sort of federation with the mother who adopted her and nourished her into national life.

Nor is the United States exempt from the race problem.

In addition to the Philippine question the United States has a graver unsolved problem in the Negro race. The Negroes have been granted political freedom, guaranteed by the constitution; but despite the guarantee they are virtually disfranchised in the South. Will the people of the United States be able to show the world that two races as distinct as the white and the black can live side by side in the same country, in the enjoyment of the same political and economic rights, in the maintenance of the purity of each race, and of peaceful and mutually helpful relations between the two? If so, we shall furnish the world a solution of one of the greatest problems in applied Christianity.

Our relations with the Japanese and the Chinese and the relations of Great Britain and her colonies with these two races and with the Indian races reveal a larger and more dangerous international and interracial problem. The division of the vast Chinese empire among the various nations, or the control of China by a single foreign nation, would mean the control or absorption of the commerce of the Pacific by that nation or those nations. The question of foreign trade is already a vital one and will become more and more important and vital to our growth as the country advances.

Providence has given us a strategic place for large commercial and moral influence in the Pacific basin. Every one recognizes our long coast line upon the eastern side of the Pacific, with the great harbors of San Diego and Los Angeles, of San Francisco and Seattle, of Tacoma and the entire Puget Sound. But few people realize the value of our coast line across the northern borders of the Pacific, which carries American sovereignty to Chichagos Harbor in Attu Island, 186° 47′ west longitude, or almost

to the borders of Asia. This stretch of American seacoast across the northern borders of the Pacific furnishes the shortest route from San Francisco to Tokyo; and on account of the Japanese Current it is always free from ice. Moreover, it abounds in harbors like Resurrection Bay, Chignik Bay, Denmark Bay, Dutch Harbor, Unalaska Bay, Constantine Harbor and Chichagos Harbor, each of which is large enough to hold the entire navy of the United States. These harbors probably will be recognized before the close of the twentieth century as the most important geographical discovery of the nineteenth century. These, with our present possession of the Philippine Islands and the possibility of our always maintaining a great harbor there, and with our possession of Guam and the Hawaiian Islands, give the United States the most strategic position on the Pacific basin of any nation.

However great the strength of the United States, it is not safe in forecasting the future to underestimate the vast potential resources of China. The Chinese as individuals are perhaps the strongest and hardiest people on earth. Four facts stand out in regard to this people:

1. The Chinese have the oldest living civilization, and they are the world's oldest nation. Their history began with that of Egypt and Babylon and Assyria. China has historical documents extending back to the middle of the eighth century before Christ; and Confucius, who lived five hundred years before Christ, affirmed that the historical records which he possessed carried him back twenty-two hundred years before Christ. This carries Chinese civilization back four thousand years.

2. *A priori,* it would seem far more reasonable that a small and select race like the Jews or the Greeks might maintain its civilization and its natural life for an un-

paralleled period. But the Chinese are not simply the oldest race, they are the most numerous single race upon the earth; they number between three and four hundred millions.

3. However weak the nation, wherever the Chinese as individuals compete with the members of other races and nations in neutral ports, such as Hongkong and Singapore, they soon become the dominant factors in industrial and commercial life. Even the white man must have large capital if he is to maintain his position of fancied superiority.

4. The Chinese show no signs of exhaustion through their long career; on the contrary, they have transformed their government into a republic, are eagerly accepting Western inventions, and are entering upon a new stage of civilization.

These four facts make the Chinese the most remarkable race in existence. Indeed, C. H. Pearson, in National Life and Character, after the fullest comparison of Chinese civilization with other civilizations of the world, reluctantly expresses the depressing conclusion that the Chinese will in time destroy white competition in industries and commerce within their area and in the end will dominate the Pacific basin; and he gives some very solid reasons for his conviction. Upon the whole I do not share his fears. But all students of China recognize that the race which Pearson portrays in such threatening terms must be reckoned with in our forecasts of the struggles that will take place around the Pacific basin.

Brewing a Mightier World War

Thus far the white race has seized the control of Australia, North and South America, Europe and Africa,

and of the northern and southern portions of Asia. A still more menacing manifestation of the spirit of white autocracy is the exclusion of the yellow races from five of these six continents and from the northern portion of Asia. When we remember that the people of China, India, Japan, and Malaysia number some eight hundred millions, the unfairness of their exclusion from five continents and their limitation to one half of the sixth continent becomes clear. Such treatment of our yellow brothers is neither Christian nor statesmanlike. Moreover, under the laws of the universe it will bring its inevitable conflict, just as the present efforts of strong nations to dominate the earth have brought on the present dreadful and disastrous conflict.

Before the war the white races in Europe were doubling once in a hundred years, but with a decreasing rate of increase. The war is destroying the very flower of European manhood and must be followed by a physical deterioration and a slower increase of the white races. On the other hand, the Chinese are doubling their population once in eighty years, while some writers hold that the Japanese are doubling their population every fifty years. If, therefore, the white races refuse the yellow races access to five continents, another century will not have gone by until we may be facing a conflict between the races, in comparison with which the present world war may seem a mere skirmish.

One has no right to marshal these grave problems unless he sees some possible solution of the danger. But a solution is within our reach. No forecast of the outcome is possible without some insight into the material and spiritual forces and the principles of civilization and religion that are destined to survive and to dominate the race

during the coming centuries. At this point the struggle is clearly between a materialistic interpretation of evolution and the Christian interpretation of human life. Abraham Lincoln said in opening his great debate with Senator Douglas, "If we could first know where we are and whither we are tending, we could best judge what to do and how to do it."

The intellectual struggle between the rival interpretations of evolution and views of life began with the publication of Darwin's Origin of Species, in 1859. Darwin summed up the remarkable doctrine that has revolutionized the modern world in the phrase, "the survival of the fittest." Darwin selected the word "fittest" as the condition of the survival because the word "strongest" did not quite express the full meaning that he had in view; for Darwin was a supporter of Christian missions, and did not rest in a crude materialism. But inasmuch as in his arguments and illustrations he used the word "fittest" frequently in the sense of "strongest," all thinkers with a predisposition toward a materialistic interpretation of science began substituting the latter word for the former. Upon the other hand, those who favored a Christian interpretation of history failed to master the truth in Darwin's volumes, but carelessly rejected his entire teaching as materialistic, thus joining with the other parties in fixing a false interpretation upon the indisputable facts that Darwin had discovered.

The doctrine of evolution was almost immediately applied to man, and here the white race interpreted the doctrine in accordance with its preconceptions. Our race consciousness had led us to the conviction that the white race is the strongest race upon the earth, and under the teaching of evolutionary science, is therefore destined to

survive and dominate all other races. But the German people, with their characteristic thoroughness, made a more logical embodiment of the theory than any other nation. This found expression in the writings of Nietzsche, Treitschke, Bernhardi, and a host of lesser thinkers. It was the perception of the inherent contradiction between this philosophy of force and the Christian philosophy of love that led some Germans, thoroughly saturated with scientific materialism, to make a far more vigorous and persistent attempt to undermine the historical character of Christianity than any other writers.

The Fate of Aggressive Nations

Unfortunately, most of the nations in modern history have embodied the materialistic doctrine of might rather than the Christian doctrine of right. The exploitation of Mexico by the United States in 1848, the division of Poland between Russia and Germany, the steady conquest of the ruder races of the world by England, her greed in thrusting the opium traffic upon China, and the single fact that all the unorganized portions of our globe have been recently divided as spoils among modern nations—all illustrate the effect of human selfishness and a false philosophy upon political activity. I am convinced that the present war, in which all the aggressive nations are being called upon to bear incalculable losses, is the answer of Almighty God through human history to the doctrine that might makes right.

Japan's notable triumph over Russia in the war of 1904-05 was the first notice of the revolt of the yellow races against the wicked doctrine of white supremacy. Unfortunately, however, Japan's triumphant entrance into national life among the great nations of the earth, while

serving more thoughtful statesmen as an ominous warning against the doctrine that might makes right, was immediately interpreted by the partisans of militarism as a confirmation of that doctrine. They said at once that the doctrine had a wider application than they realized, and that even a "despised" colored race which cultivates might to a sufficient extent can take its place among the all-conquering races of the earth; and Japan herself, instead of rejecting the false doctrine that had tended to keep the yellow races in subjection, adopted Herbert Spencer as her patron philosopher and was confirmed by him in a materialistic interpretation of evolution.

The First Law of Nature

A closer study of science, instead of supporting the doctrine of selfishness, supports the doctrine of service. It is said that self-preservation is the first law of nature. This is a lie, and comes from the father of lies. Not self-preservation, but the preservation of the species to which the individual belongs is the first law of nature. Grass will defy every effort to prevent it bearing seed by immediately starting to grow again after every cutting. If it is kept continually cut until the summer is passing and the fall approaches, it will attempt to head out long before it reaches its normal height in order that it may bear seed for the preservation and propagation of the species. The deepest law of animal life is not self-preservation, but the law of motherhood or service.

The law of service is grounded in the very nature of life upon our globe because it is essential to the life of those who are served. Species have increased after their kind; there are probably countless stalks of each useful grain, like wheat and rice and corn for instance, in existence

to-day as compared with a single stalk ten thousand years ago. This is due not so much to the superior strength of these grains in comparison with other grains in which they are in competition as to the will and effort of the human race for whose existence wheat and rice and corn are essential. In the same manner the political theories and the forms of religion that seek the support of man must depend for their survival upon their power to minister to the race. It is simply because democracy appeals to the fundamental instincts of humanity, it is because it ministers to the needs and aspirations of the peoples of every nation vastly more than autocracy can ever do, that under the stern and uncompromising law of the survival of the fittest autocracy is doomed and democracy is certain to survive.

God is thrusting Christianity into the welter of pagan religions and apparently is saying to all these rival forms of faith, "Serve the world or perish." The difficulty with polytheism is that it tends to prevent the development of any strong type, even an outstanding evil type of manhood. Ceres demanded her worship through the unremitting cultivation of the soil; Mars demanded worship through the neglect of the soil by men in order to engage in slaughter; Bacchus and Venus demanded worship through the neglect of both soil and slaughter for the sake of self-indulgence. One who worships all pagan gods consequently cannot become even a strong devil. No strong or consistent personality is possible to one who accepts the pull of the passions in opposite directions each as the call of a god. Paganism fell before Mohammedanism through the latter's use of the sword; but the strength of the Mohammedan's right arm, which wielded the sword, was due to the fact that he believed in one God and held

himself in obedience to a moral code, which, if it was not lofty, was at least single and consistent. But Mohammedanism, with its doctrine of the subjection of womanhood, with its doctrine of human slavery, with its contempt of modern science, with its paralyzing doctrine of fate, has lost the control even of its own uncounted millions to Christian states, simply because in the hard struggles of earthly history Christian states develop the stronger type of manhood. Who doubts that in the long run Christianity, with its doctrine of the Fatherhood of God and the brotherhood of man, with its open Book, and its doctrine of a future life, will supplant all pagan faiths simply because it does more for the race that adopts it than any other possible competitor?

Yuan Shih Kai, with an insight into the essence of Christianity that revealed the remarkable mental grasp of the pagan ruler, said to the Rev. Dr. H. H. Lowry, "You Christians have brought about this revolution, and you must, therefore, help us in our struggle for the republic." Dr. Lowry protested that the missionaries had not meddled in politics and must not be held responsible for political changes. Yuan Shih Kai answered, "Meddling with politics was not essential to the production of a revolution; when the Christians came to China proclaiming the Fatherhood of God and teaching their converts to say, 'Our Father who art in heaven,' they made despotism forever impossible."

And Yuan was right. Is it not a remarkable comment on the blindness of the political leadership which maintains autocracy and is committed to the doctrine that might makes right that it fails utterly to interpret the deeper movements of the modern world? If the law of service in politics lacks scientific warrant, how is it that

Washington and Lincoln are slowly gaining the political influence among all races which Alexander and Napoleon are losing? If autocracy is grounded in science, how account for the fact that in the stern struggles of the modern world it is swiftly losing its hold upon all races? If democracy and the service of the people are an iridescent dream, how explain the fact that already in the twentieth century despotism has fallen, in Mexico, in Turkey, in Portugal, in China, and in Russia, and that more than six hundred million people in these lands are struggling for republican institutions? These nations may be a long way from the goal of "government of the people, by the people, for the people," but at least they demonstrate the fact that humanity is struggling toward that goal.

Democracy's Preeminent Duty

A final manifestation of democracy must result in a juster treatment of the yellow races. We are not called upon to throw open the United States to the exploitation of all the races of the earth; upon the contrary, if our country is to render the highest and most lasting service to the world we must preserve American ideals by stemming our immigration tide. How can these ideals be preserved and the United States yet deal justly with these alien peoples? First, by education and moral influence we must lift up and transform the black people who are in our midst until they can participate on equal terms with us in our political and economic struggles. Second, we cannot justly deny, and we can safely grant, to the handful of Chinese and Japanese who are now living in the United States the right to become American citizens if they so desire. Third, we can then say to all the nations of the earth that in order to preserve American ideals we shall ad-

mit all races into this country and in proportion as these races accept these ideals by becoming American citizens; that we will admit each year to our country five per cent of all English, Irish, Danes, Germans, Poles, and all other races, including the Chinese and Japanese, who are already American citizens. We are assured that the races of northern Europe have so largely accepted American citizenship that this rule will not cut down immigration from these countries by a single person. It will decrease immigration from southern Europe, from which we are now receiving our most ignorant classes and those least fitted for and least willing to accept American citizenship. It would promote the incoming of Chinese and Japanese upon exactly the same basis as those from other nations, but the number of these people now in the United States is so small that this ratio of admission would not endanger in the least any American institutions by the influx of the yellow races.

I am assured by those who claim to speak for Japan that this solution of the problem will prove acceptable to her, and I can, I am sure, say the same for China. At any rate, the proposal is just, and the United States can face any crisis if she has justice on her side. But international safety and justice alike demand an amendment to our Constitution taking out of the hands of any State the power to precipitate the nation in a war by State legislation which violates our international obligations and insults alien races. All we call for is an extension of President Wilson's guarantee of the right of freedom and self-government to all the nations of the earth and of his principle of democracy, including even the freedom to come to our country, to all races and nations upon equal terms—the "safe and sane" terms just outlined.

Lord Curzon closed his volume on the political problems of the Far East with the quatrain:

"We sailed wherever ship could sail;
We founded many a mighty state;
Pray God our greatness do not fail
Through craven fear of being great."

This is the appeal to England's ambition, to the white man's lust for conquest. In view of the American ideals that have been carried to the Far East, of the teachers and missionaries who are laboring in distant lands, we would prefer to change the quatrain and make it sing:

We went where ship could never sail;
We sowed the seeds of church and state;
Pray God our greatness do not fail
Through false ambition to be great.

III

CHRISTIANITY AND EDUCATION[1]

But speaking truth in love, may grow up into him in all things, which is the head, even Christ.—*Eph. 4. 15.*

We wish to show this afternoon the relation between education and Christianity. Our fundamental proposition is that education, when logically or consistently developed, leads to Christianity. This thesis will become clear by a comparison of the aspirations of modern educators with the elements of Christianity as set forth in our text. The correspondence between the key words which mark the tendency of modern culture and the words of the text is so close that the first perception of this analogy startled me. I thought this literal correspondence could be only verbal. Further reflection convinces me that the analogy arises from an identity of aim and not from a mere external resemblance. True education is only a lower form of Christianity. Christianity is the higher education.

Truth

The first key word in education is "science." Compare the course of study in any college to-day with the courses at Oxford or Bologna three hundred years ago, and you will see that almost every addition to the old curriculum has been made in the department of natural science. By science, teachers do not mean a body of scattered and unrelated facts. Science does not exist until the facts are

[1] Sermon preached before the students of Ohio Wesleyan University, 1891.

classified, correlated, and built up into an organic system. Science not only enables us to know facts but to understand the philosophy of them, and from their known laws to predict the future. Our knowledge of electricity well illustrates our meaning. Electrical science is in its infancy. The objection to the use of electricity is that we do not understand its nature sufficiently to always control it or to foresee its results. There is, however, a vast difference between our knowledge of electricity, by which we perform some of the miracles of modern civilization, and the wild dread of this terrible agent which filled the Indian's heart when he saw its destructive tendencies. When, therefore, the facts bearing on any subject become so intelligible that we can understand the philosophy of that power and predict its results, we have a science relating to that subject.

Now, the exact correspondent of the word "science" in the physical realm is the word "truth" in the spiritual kingdom. Truth is more than a mere fact, or series of unrelated facts. It is systematized knowledge of spiritual phenomena. The facts of the spiritual realm are correlated so that they become intelligible, so that you understand their philosophy, and from them can predict certain results. Just as the savage is afraid of electricity and is its slave, because he knows simply the fact that it kills but does not understand its possibilities of helpfulness, so the unconverted man is afraid of the Bible and does not enjoy spiritual conversation, because he sees simply the isolated facts of restriction and punishment, but has not the slightest conception of the spiritual possibilities of a Christian. He no more comprehends how truth can make him free than the Indian understands how electricity outspeeds the winds in performing his errands for him.

Truth, therefore, is spiritual science, while science is truth in regard to the material world. Thus the highest characteristic of modern education is the first requisite of Christianity. The science of which modern education is continually speaking is nothing less than the lower form of that truth about which the gospel is forever telling us.

Truth, however, is greater than science. It embraces all knowledge of the physical world as well as of the spiritual world. A true child of God is always anxious to learn what his heavenly Father is doing or has done in the material world. A true definition of science would make it identical with truth. Science should embrace a knowledge of man, of his origin and destiny, and of the forces that are above man, as well as the powers below him. So long as modern science remains engrossed with the mastery of material phenomena it embraces only the lower part of truth. But why should the student be eager to learn all about the natural history of bugs and worms and shut his mind against the higher knowledge of the human soul and of God? The Greek motto was, "Know thyself." The Romans finally reached the conviction that the highest study of mankind is man. Daniel Webster, in one of the most profound speeches he ever delivered, utters these weighty sentences: "The earliest and most intellectual want of our human nature is the knowledge of its origin, its duty, and its destiny. Before man knows of his origin and his duty, he knows that he is to die. Then comes the most urgent and solemn demand for light that ever proceeded from the anxious broodings of the human soul: 'If a man die, shall he live again?' That question nothing but God and the religion of the Bible can solve. Religion does solve it and teaches every man that he is to live again, and that the duties of this life have reference to the life which

is to come. Hence it is that the effort of the great and the good has ever been to sanctify human knowledge, to baptize learning into Christianity."

Surely, if we maintain the scientific spirit, if we keep our minds open to all knowledge concerning the physical realm, we will not be less eager to acquire this higher knowledge concerning man and the powers that are above him. Do you not see, therefore, how the logical and consistent cultivation of the scientific spirit brings the soul face to face with spiritual phenomena and with God? Do you not see how this aspiration of the soul after science finds its larger and fuller expression in the desire of the Christian for truth?

Speaking

Secondly, modern education aims to be practical. The young people who are crowding this university are not pursuing knowledge simply for its own sake. You are not studying simply for a degree. You are seeking knowledge that you may use it in after life. One of the marked changes in modern education is the practical cast which it has taken under the pressure of these busy days. You remember that one of our trustees, President Hayes, has desired that we establish schools of Applied Science on the Barnes property. Why does he wish this addition to our already crowded curriculum? Because he sees that the education of the twentieth century must be practical. Bacon said: "Teach your children when young that which they will practice when old"; and Bacon's idea is becoming more and more the guiding principle of modern education. The attack upon the classics has been due to the false notion that the study of Greek and Latin does not fit young people for the duties of modern life. Under the force of

this attack, one of the oldest universities in America has so modified her curriculum that a young man may receive the degree of A. B. without even learning the Greek alphabet. The reply to this attack must not consist in the lofty distain of the practical tendencies of modern culture. We must do as the universities of Germany have done. We must show by actual test that the discipline of three or four years in the classics will better develop all of the faculties of the young man and will make him more successful in the struggles of modern life than an equal number of years spent in any other subject. This demand for practical education has given rise to innumerable technical and professional schools. It is one of the most marked characteristics of our modern life.

Now, this distinguishing trait of modern culture is identical with one of the highest characteristics of Christianity. Paul is not content that we should simply know the truth. In his statement of the elements of the Christian life, he demands that we shall speak the truth, that we shall use it constantly for our own upbuilding and for the upbuilding of our neighbors. If Christianity were simply or predominantly a system of truth, it would be the light of men and not the life of men. But one of the most marked traits of Christianity is the emphasis which it lays upon conduct as over against mere abstract knowledge. We may be, in the language of John Wesley, "almost as orthodox as the devil and yet no nearer the kingdom of heaven." Christianity does not despise doctrine. It is the truth. It is the light of men. But it is emphatically something more than the truth. It is the life of men. So the modern church has been laying less and less stress upon creeds and more and more stress upon conduct. We do not, and I trust we never shall, identify Christianity with

morality. Christianity is the union of the soul with God. But Christianity in modern times has embodied itself as never before in good works, in the founding of colleges, in the establishment of benevolent institutions, in the popularization of knowledge, in the modification of government, and in missionary efforts on an unprecedented scale for the conversion of the world. No candid student of modern history can glance at the Christian Church for a moment without admitting that she is not only touching the intellect but calling out the noblest activities of humanity. Do you not see, therefore, how this second aspiration of modern culture finds its highest expression in the Christian life?

We may go further and say that no man who is truly practical can fail to be a Christian. The world points to a man who has acquired an education and then mastered a profession and then secured a good position in his profession as the embodiment of practical wisdom. Why? Because by slow and careful preparation he has laid the foundation for the highest success. He has fulfilled the conditions by which he may secure a competency and large influence for the next half century. The world points to a man who, by business sagacity, already has established a successful trade and laid the foundation of a large fortune as a still higher example of practical wisdom. Why? Because he has already secured a sufficient amount of money to make himself and family comfortable for life. A man who denies himself in the present and either cultivates the talents or secures the fortune which will make him comfortable for the next half century is, in the conception of our modern age, the embodiment of practical wisdom. But if practical wisdom demands that we shall prepare ourselves for comfort during the next fifty years

of our lives, does it not also demand that we shall prepare ourselves for the highest blessedness and usefulness during the next fifty thousand years of our lives? Our practical wisdom is too short-sighted. It does not fully recognize man's possibilities. That man who has acquired fame and fortune for his world, but who has not enriched his soul, and who must, therefore, enter upon his eternal career as a beggar, has not shown the highest practical wisdom. If, therefore, your desire for practical preparation for life leads you to deny yourself and to study hard for five or ten years in order that you may be comfortable and exert an influence over your fellow men for the next half century, will not the same practical tendency urge you with infinitely more force to make yourself rich toward God, to lay up for yourselves treasures in heaven, in order that you may be useful and blessed during the uncounted millenniums that are before you? Do you not see, therefore, that in view of immortality and man's infinite possibilities, this aspiration for practical wisdom secures its full expression only in the Christian life?

Grow

The third byword in education is "growth." Education aims at something more than knowledge, or skill. Every noble university has a higher motto than science, or art. In fact, the very word "educate" points to a loftier ideal than either the mastery of the truth or the use of that truth for securing material gain. Education means the drawing out or leading out of all our faculties. It aims at the development of the personality of the student. Somebody has said that if you put a Mark Hopkins on one end of a log on a Western prairie and a young Garfield on the other end, you have the elements of a

college. You have matured manhood striving to develop character in the youth. The development of character should be the real aim of every university. Magnificent libraries, costly museums, splendid buildings, a large corps of teachers—these are all means to an end. These may all exist and the university fail of its end. Upon the other hand, if there is real manhood and womanhood in the teachers, and if there are the elements of nobility in the students, and if the touch of these teachers develops that nobility in the students, then the university has reached its goal, and is sending forth its finest product. Arnold of Rugby, Mary Lyons, Horace Mann, and men connected with this university have been great teachers because they have had the power to inspire in the hearts of young people a noble ideal, and then to help these young people by personal example and sympathy to realize that ideal. Some of you have heard the deans of law and medical schools, in delivering the diplomas to the graduates, tell them that knowledge is not the end, and that skill in the use of that knowledge is not the chief end of education. They have solemnly urged graduates to use their knowledge for the upbuilding of society and the perfection of their own characters. Even these secular schools recognize that there is something deeper and loftier in education than knowledge or skill. So they aim to impress upon their students the supreme importance of right motives, of noble conduct. The criticism which the Roman Catholic Church is hurling with such tremendous force against our common school system is that it has divorced religious culture from the training of the intellect. They say truly that education cannot be complete which gives skill to the hand and knowledge to the brain, but neglects to give training to the conscience. I am sure that the American

people will not abandon the common school system at the demand of the Roman hierarchy. But I am sure, upon the other hand, that, if our system is to be maintained, it must add to the discipline of the intellect the training of the heart and the cultivation of the hand. Education cannot be complete and cannot satisfy the human soul until it secures growth in character as well as skill in using knowledge.

Do you not see that this third aspiration of education is identical with the aim of the Christian Church? The American schoolhouse has been simply the primary department in which our children have been trained for their earthly duties. The American Sunday schools and churches and Christian colleges are the true high schools of the land, in which the children are securing that development of character which alone can make them worthy citizens of the American republic and of the republic of God. Do you not see, therefore, how the secular school blossoms out into the Sunday school, how the college blossoms out into the church, how education blossoms out into Christianity? So we repeat, true education is a lower form of Christianity, and Christianity is the higher education.

Notice also that this conception of education, which demands growth upon our part, and adopts as its chief end the development of character, is utterly impossible from a materialistic point of view. How impotent is the demand of the materialist, that we shall surpass our ancestors, after he has assured us that we are simply the product of forces which have gone on before! What a mockery is his demand that we shall overcome our environment, and triumph over our difficulties, when he has already taught us that we are simply the product of our environment!

What inspiration would there have been to a Shakespeare or a Des Cartes to transcend his age, and to give laws to generations yet unborn, if these men had once thoroughly believed that they were simply the impotent products of the forces gone on before! A United States senator once visited the birthplace of Patrick Henry. As he stepped out of the cars and gazed upon the lofty mountains, he exclaimed with delight: "No wonder Henry was such an orator. These mountains could not have produced a type of eloquence less sublime than his." An old farmer at the station replied, "These mountains have been here a long time, stranger, but they have not produced another Patrick Henry." Patrick Henry was not the product of his physical environment. It was the lofty soul within him which spoke in sublime eloquence. Christianity does not come to man with the discouraging declaration that he at best is only an animal, and then make the impotent demand that he shall grow into a Christlike character. The educated Christian, indeed, is not troubled as to the method by which the heavenly Father has produced the human body. He does not care whether the heavenly Father has produced man by the method of evolution or of direct creation. But he is sure that God has breathed into the human soul, and that man has become a living spirit. So the church demands growth into a Christlike character, and presents as the rational ground of that demand man's divine origin and his lofty destiny. Do you not see how this aspiration of education for the development of a higher character upon the part of children than their ancestors possess, or their environments would produce, finds infinite scope, if we are the children of the living God?

The wonderful Sphinx of Egypt has an animal body

ending with a striking human face. These old Egyptians were sufficiently prophetic to believe that the animal nature might be developed into human nature. Back of Egyptian art, indeed, was a more barbarous art in which the human body ended with an animal face. Modern materialism has returned to this degraded form of art, and adopted it as its philosophy of life. Only as we believe that man was originally created by God, only as we believe with the ancient prophet that "the spirit of man is the candle of the Lord," only as we see Christ taking our human nature up into his divine nature, and expanding it into a Godlike humanity, and thus showing our divine capacity—only by such faith can we gather the impulse and inspiration which will enable us to grow up into Christ our living Head.

In All Things

We have thus found the science of the schools blossoming out into the truth of the Gospels; the practical tendency of modern culture blossoming into the divine life of the Christian; the development of character which all best schools aim at finding its highest expression in the growth of man into the image of the Father. But there is one other, the fourth, characteristic of modern education. One other word has often been on the lips of the teachers of this generation. I have myself used it this afternoon again and again. One of the most influential teachers of modern England has been Matthew Arnold. He was for years at the head of the school system of that country. His belief was that modern education did not need more science, more art, more growth upward, so much as it needed more of breadth and refinement. His watchword was "culture"; by which he meant the discipline of every faculty of the

mind and the harmonious development of all. He was forever preaching to us that these could come only by the harmonious blending of various forms of education. Now this broadest and latest aspiration of modern education finds its full expression only in the holiness which the Bible enjoins upon us. Matthew Arnold must have felt unconsciously that his desire was in some measure voiced by Christ; for despite all his doctrinal skepticism he was forever coming back to the Bible as, in his judgment, the best instrument for securing that breadth of culture which he craved.

Now, turn to the text and you will find the idea which Matthew Arnold expresses by the word "culture" here expressed by the two words "all things." We are not simply to grow up into Christ intellectually. We are not simply to have our souls made obedient to the divine will, while our intellects remain untouched by the divine light. Least of all are we to have our emotions quickened while the intellect remains untouched and the will unsubdued by Christ. Christianity is the opening of the whole mind to Christ, the entire subjection of the will to him, and the quickening of all our emotions through him. Holiness means, as the old Anglo-Saxon word implies, wholeness, or completeness in God. It is the development of every faculty to its highest power and its devotion to its highest use. We have heard people talking about holiness who seem to be "sanctified in spots." They have consecrated some part of their nature fully to Christ. But they practically know little of the breadth and sweep of consecration implied in this word "holiness." How infinitely Christ lifts up and transforms Matthew Arnold's idea of culture in the loftiest command which was ever given the human soul—"Be ye therefore perfect, even as your Father which

is in heaven is perfect!" How marvelously Paul widens and expands this aspiration of modern culture in his prayer that we may be "filled with all the fullness of God"! I no more understand how this poor, puny, finite nature is to be filled with all the fullness of the infinite God than I understand how the Atlantic ocean can be crowded into a pint cup. But this is the inspired prayer in our behalf. Do you not see that the culture after which modern education is aspiring finds infinite enlargement in the holiness of the Gospels? Can we as earnest students be seeking the largest, the broadest, the best-rounded development of our mental natures, and yet be content to leave the imagination unchastened, the heart uncultivated, the spiritual faculties palsied by our lack of a Christian life? You have seen certain persons suffering from the rickets—an abnormal development of the head or of one shoulder, while the rest of the body is puny and dwarfed. We almost turn away with a shudder from the sight of a person with this physical deformity. But if by some divine enlightenment we could see our inner natures, how many of us would be found suffering from the spiritual rickets, the mental nature abnormally developed, while the spiritual faculties are dwarfed and dying! I am sure that a genuine and candid aspiration after culture can only end by bringing us to him who was the only perfect Man, and leading us through him to be transformed into the image of our heavenly Father.

Into Him

We have now found the science of the schools blossoming out into the truth of the Gospels; the art of the schools developing into the life of the Christian; the aim of the schools for character finding its satisfaction only in that

divine love which forms the image of Christ within our hearts; the culture of the schools leading our hearts to pant after the holiness of the gospel. But Paul could not close his portrayal of the elements of the Christian life without bringing us to Christ himself, which is the fifth point in our discussion. So his exhortation demands not simply truth, not simply the use of truth, not simply growth, not simply growth in all things, but growth into him which is the Head, even Christ. Here Christianity steps distinctly beyond our human systems of education. And yet it only transcends and does not violate their laws. Nay, I may say that this process by which Paul recognizes that our development must come through union with the supernatural finds its strict analogy in every lower kingdom and in education itself. The supernatural element in the Gospels is not a stumbling-block to reason. It is, rather, an inspiration to humanity. The mineral kingdom has no power to lift itself into the vegetable kingdom. The miracle of inorganic nature is performed and dead chemical elements lying in the earth beneath our feet are transformed into the beauty of the lily and the fragrance of the rose only when the living seed reaches down into this mineral kingdom and takes up these dead elements and transforms them into living matter. So the vegetable has no power to lift itself into the animal kingdom. Vegetable matter becomes transformed into animal tissue and enters upon a higher life only as some living animal reaches down and takes up the vegetable and by some magic power of assimilation transforms it into bone and muscle. So also the mind of the child is lifted to a higher plane of education only as the parent or teacher or older companions reach down and quicken the capacity for knowledge in the child through their higher intelligence.

Every student in this university can master the problem of gravitation after Newton has once discovered the law and has told it to others and others have explained it to us. But not one student in a million would have been able to discover the law until this higher intelligence had grasped it and brought it into contact with our less regal powers. Take the brightest child in this city and shut it off in its infancy from all contact with other minds; leave it to unfold by its own inherent power; let no intelligence reach down from above to lift it up to a higher platform; let no human being teach that child to speak; let no human mind communicate with that child's mind—despite all its native energy that child will remain almost as ignorant as an idiot. Education consists of a higher intelligence, touching and quickening lower intelligences, lifting them up to its higher platform, and showing them its broader visions.

Now, are we egotistical enough to think that there are no powers in this universe above man? Standing face to face with the manifestations of power in a thousand worlds aside from this globe upon which we live, witnessing as we do the manifestations of a wisdom which infinitely transcends our own, are we ready to maintain that there is no higher wisdom and no greater power in this world than that possessed by man? No, I am sure that we are all reverent enough here this afternoon to say that man is face to face even in the physical universe with some strange Power which infinitely transcends his own. If this is true, how are we to advance to the higher platform occupied by these higher intelligences except by the same process by which the forces of each lower kingdom are lifted up and become possessors of the kingdom above them? This is exactly what was done in the incarnation. Here Christ stooped to our human nature, lifted it up and

expanded it into something of his own proportions. Here is just the difference between Christianity and morality. Morality, so far as it is consistent, is an effort on man's part to lift himself to the heights of spiritual achievement by his own unaided effort. As well might the savage attempt to lift himself by his own unaided effort to the highest civilization; as well might the animal attempt to lift its instinct and brute intelligence up to the higher intelligence of man; as well might the chemical elements in the mineral kingdom attempt to organize themselves and burst forth into the fragrance of the lily and the beauty of the rose as for man by his unaided effort to attempt to lift himself to the divine perfection which Christ has enjoined upon us.

Human culture is a tree lifting its head toward the stars, but at last falling back in impotence to the earth. Human culture is a mountain lifting its brow high into the heaven, but never touching the world above it and always remaining rooted in the earth. Human culture is the eagle soaring toward the sun, but with failing wing and drooping spirit returning to earth again. Human culture is a cloud lifting itself apparently above the earth, beyond the tree-tops, beyond the mountains, beyond the region which birds can reach, until at last it seems as if it would float away to another world, but never escaping the law of gravitation and falling back in broken drops upon the earth again. Human culture is a ladder reaching up toward heaven, but however high it reaches, never resting its top against the foundations of the heavenly world. Christianity is a ladder flung out from the gate of heaven, its top fastened securely to the heavenly battlements, its lower rounds touching the earth; and on this ladder, as on the ladder of Jacob's early vision, the angels of the Lord are

ascending and descending. Christ brings to our struggling souls the power of a higher kingdom and thus becomes the Head of a new humanity. "But speaking the truth in love, may grow up into him in all things, which is the Head, even Christ."

IV

CHRIST AND CIVILIZATION[1]

Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.—*Rev. 4. 8.*

THE text, in a slightly varied form, is found in the introduction to the book of Revelation. "John to the seven churches which are in Asia: Grace unto you, and peace, from him which is, and which was, and which is to come." Again, just after the introduction and before the messages to the seven churches, John places the text, as if he meant it to be the thesis of his book: "I am Alpha and Omega, . . . saith the Lord, which is, and which was, and which is to come, the Almighty." Finally, following the messages to the seven churches, John has a vision of heaven. He sees the throne of the universe and One sitting upon it; and he hears from those surrounding the throne, sounding forth day and night, these words: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." The book of Revelation, therefore, teaches the eternal presence of God. All its warnings against conformity to the world, all its exhortations to fidelity, all its assurances of final victory, arise from the conviction that God is the Alpha and the Omega, the beginning and the end of human history.

It must be confessed that the book of Revelation is the crux of commentators. Most writers accept the view set forth in Meyer's Commentary, that the book is a prophecy

[1] **Baccalaureate Sermon, Ohio Wesleyan University, June, 1904.**

of the second coming of Christ. The key to it is to be found in the first sentence, "The revelation of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass." The theme is again presented in the closing sentence of the book: "He which testifieth these things saith, Surely: I come quickly. Amen. Even so, come, Lord Jesus." According to this view, Revelation is an amplification of what seems to us to be the last clause of John's thesis; it is a prophecy of Him who is to come. But there is no grammatical warrant for basing the exegesis of the book upon a single clause rather than upon the whole sentence which seems to set forth John's thesis. Again, the vast majority of German commentators hold that John was entirely mistaken in his view of the second coming of Christ, and that the prophecy never has been fulfilled in the manner in which John conceived it. It is a serious matter for commentators to make a mistake in the interpretation of prophecy, and, when the false exegesis is not confirmed by the unfolding history of the race, to put the blame upon the New Testament instead of upon their own mistaken views. Hence the customary exegesis of Revelation does not satisfy the Christian.

Professor Moulton's remarkable lecture before the university on the book of Revelation was itself a revelation to many of us. He maintains that the book is simply an exposition of the first clause of our thesis, "of the God who was," rather than of the God, "who is to come." According to Professor Moulton, Revelation is properly the closing book of the Bible. It sums up and confirms all the earlier writings. John is steeped to the lips in the prophetic and historic literature of the Old Testament. Professor Moulton regards Revelation as one of the great-

est classics in all literature. A classic breathes the spirit of and contains allusions to and embraces quotations from the great books which preceded it. Homer is built up out of the ballad poetry which otherwise had perished. Virgil is Theocritus, scarcely veiled in its Italian dress. Dante in turn echoes Virgil. So the book of Revelation sums up the great books of the Bible. The river of life recalls the river of Genesis. The vision of the Son of man, with head as white as wool, recalls the vision of Daniel. The golden candlesticks are taken from Isaiah's vision. The morning stars which have been world rulers in Job, are, in Revelation, the angels of the seven churches. The messages to the churches recall Amos's commission to the seven nations. We have Job's darkened sun and blood-red moon; Isaiah's picture of the heavens folding like a scroll, the measuring rod of Ezekiel's vision of the temple, while the lion of the tribe of Judah, worthy to open the seal, is an echo from Jacob's patriarchal prophecy still ringing in our ears. Surely, the higher critics, who believe that some of the books of the Old Testament are composed in part of more ancient literature, cannot object to Professor Moulton's application of their own method to the book of Revelation. All who read the book carefully will recognize the references which Professor Moulton points out, and will find, in John's message, a fitting summary and conclusion of all the revelations which God vouchsafed to the Jewish people.

But there is no more grammatical warrant for basing the exposition of the book upon the first clause of what seems to be its thesis than upon the last clause. I agree with Professor Moulton that the book is the summary of all God's earlier messages, including not only messages from the Jews and other nations, but also from the animal

kingdom, for God pictures animals as identified with men both in worship and in wickedness. I agree with Meyer's Commentary that Revelation is also a picture of the Christ who is to come; first, to the individual soul at death, and next, to the race as a whole at the end of the ages. But some study of the book leads me to the conviction that it was written, not only to reveal the God who was, and the God who is to come, but also the God who is to-day. John emphasizes the presence of God in the churches to which he wrote, by departing in the earlier statement of his thesis both from its logical and chronological order. He speaks of the God "who is, and who was, and who is to come." I would not, therefore, base the interpretation of Revelation upon the last clause, or upon the first clause, or upon the central clause, of the thesis, but upon all three of the clauses combined. The entire thesis teaches the eternal presence of God in his universe. "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." This is not only the key to the last book in the Bible, but to the Bible as a whole, and, indeed, to all the revelations which God has ever given to the human race. I, therefore, catch from the lips of John my final message for you to-day: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

A little study will show us the need of recognizing God's presence in the past, in the present, and in the future.

I. God's Presence in the Past

The need of cultivating our conviction of God's presence in the past arises from the corruption of human nature. If evolution meant only the constant development of the race, every variation from the existing standard would constitute one more step of progress. But as a matter of

fact, nine tenths of the variations of children from the standards set for them by their parents are steps in degeneration rather than in progress. Walter Bagehot, in Physics and Politics, furnishes from the point of view of evolution an explanation of the power of custom, whose tyranny so many of us resent. According to Bagehot, the power of custom, the value of imitation, rather than initiative, is due to the fact that most of the variations in early times from ancestral habits were in the direction of degeneration. Hence the animals and the men varying most rapidly and radically from the customs which experience had established, perished in the struggle for existence, and left surviving the animals and the races which conformed to established customs. This accounts for the survival of conservatives, and for the force of established habits and customs among animals and men. It is not possible for any civilization to advance or even survive which is not rooted in the past. "Holy, holy, holy, Lord God Almighty, which was."

It is a commonplace in economic history that the children spend what the fathers accumulate. Each family represented in this great audience this morning would be rich in this world's goods, if its ancestors for the last dozen generations had preserved what was inherited by them and transmitted it unimpaired to posterity. What all of us recognize to be true of so material a thing as wealth, is still more true of intellectual and moral and spiritual riches. The saddest fact in the history of our race is the fact of backsliding, the loss of gains which have been toilsomely won. The most striking illustration in European history of the declension of nations and even of the Church of God, is found in the Dark Ages. The Christians of the early centuries, along with their experience of

the presence of God in their hearts and lives, the language and culture of Greece, the government and civilization of Rome, and above all, God's revelation in the Old and New Testaments. But through the corruption which gradually crept into the church on her triumph over the empire, through the conformity of her members to the paganism which still survived in Greece and Italy, and above all, through their adoption of the customs of the barbarian hordes which bore down upon southern Europe from the north and east, the Christians surrendered little by little, one after another, their priceless blessings, until Greek civilization and art, and Roman government and law, and the presence and power of the Spirit, and at last the Word of God itself, all were lost; and for six hundred years our ancestors walked the earth in almost heathen darkness. Here is an illustration of national and international backsliding, of race retrogression, of the children of God yielding to the worldliness which surrounded them. Only an angel can depict the loss which came to civilization, the delay to the kingdom of heaven on earth, by this declension of the early church. It is at least striking that the Greek Catholic Church never has recovered the classics, and that neither the Greek nor the Roman Catholic Church ever has recovered the Bible for the common people since this period of apostasy.

But we need not spend our time in reproaching the church for sins committed a thousand years ago. If we deal honestly with ourselves, many of us will be forced to recognize that there have been times in our own lives when we have stood upon a higher moral and spiritual plane than we occupy to-day. Even those of you who are upon a higher spiritual plane than you ever held before will be the first to recognize that you might be almost infinitely

higher still if you had always been obedient to the light which God gave you. Hence the first law of progress is reverence for the past, obedience to the laws of God found written in his Book, responsiveness to the ideals which you have received from your father and your mother. The first measure of spiritual greatness is not your power of initiative, but your power of receptivity.

The presence of God in the past forms the basis for the conservative in politics, for the priest as over against the prophet in religion, for the use of the classics and of history and of literature in our college courses. The glory of the Ohio Wesleyan University has been her loyalty to the ideals of her founders; and if the time ever comes when this university neglects religion, and abandons the old-time ideal of consecrated culture, and ceases to seek first the kingdom, she will find "Ichabod" written upon her halls.

The theological basis of reverence for the past and loyalty to ancestral ideal is the Fatherhood of God. How dare the young upstart believe that God speaks to him to-day after denying that God ever spoke to his fathers! Only as we recognize that God is the eternal Father of the race, that he created the world and revealed his will to our ancestors; only as we recognize that God of old time by divers persons and in divers manners spake unto our fathers, shall we be confident that he is still speaking through the Holy Spirit unto us to-day. Hence John testifies that if any man prove disloyal to past revelation, and take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city. Jesus states the ground of reverence in its positive form when he declares that one jot or tittle shall in no wise pass from the law until all of it be fulfilled.

"Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

II. God's Presence in the Universe To-day

The past is efficient, but not sufficient. Obedience to long-established institutions never must overslaugh the power of initiative in God's children. The conservative may become the miser of civilization, hoarding up traditions in his memory and worshiping existing institutions as if they were an end in themselves, instead of a means for making men more Christly. Our creeds and our Bibles are given to us to be used, and not to be worshiped.

The ground for the rooting of civilization in the present is the scientific doctrine that life depends upon adaptation to environment: Walter Bagehot, whom we just quoted to prove that civilization survives only as it is responsive to inheritance, nevertheless maintains that survival and progress depend also upon responsiveness to one's environment. The extinct species of animals and of the dead races perished because they lacked the power of adaptation to their surroundings. The animals which can burrow in the ground or grow a coat of fur or fly to a warmer clime, when the cold comes on, survive, while insects which have no such power of adaptation to their surroundings perish with the summer. Professor Weismann holds that under evolution and through the survival of the fittest, the original method of multiplication by fissure, with its indefinite prolongation of the life of each individual, has been supplanted by the later method of sex reproduction, followed by the death of parents. Professor Weismann maintains that the appearance of death in the world is a necessity for the progress of life, on the ground that the species, in which parents die as soon as they cease to

minister to the common good, gains rapidly over the species in which parents survive long after they have lost the power of adapting themselves to their environment. Here at least is a striking argument, from the point of view of the latest science, for the cultivation of the power of initiative in the present, along with our reverence for the past.

As we find in the Dark Ages a striking illustration of the decay of a civilization which lost its hold upon the past, and became entirely absorbed in its environment, so we find in China to-day a striking illustration of the weakness of a people who utterly have failed to master the principles of a modern civilization through their undue reverence for the past. A vast empire lies at the mercy of modern nations because China's toiling millions are in the grasp of a dead man's hand. Confucianism consists of reverence for the established order. China is the paradise of conservatism. Her prophets are all priests; her civilization faces backward. The actual rulers are the grandparents, and they rule, not according to the slight power of initiative still left in them, but according to traditions handed down from departed ancestors. Hence, a vast population, embracing one fourth of the human race, lies at the mercy of vastly smaller and less scrupulous nations, because Chinese civilization is rooted in the past alone. What more striking illustration of the necessity of adaptation to our environment as well as of reverence for our inheritance? "I am the Alpha and Omega, . . . saith the Lord, which is."

Nor can a civilization survive which is rooted in the future alone any more than one which is rooted in the past alone. France, at the time of her great revolution, neglected both her traditions and her existing institutions, and

attempted to organize society on the basis of abstract idealism. Just as China is in danger of dissolution, because she represents a civilization rooted in the past, so the French Revolution, built upon the clouds, soon sank to the ambitious and selfish empire of Napoleon Bonaparte.

While Ohio Wesleyan University is true to her past ideals she must not fail in her present duties. The ideal college curriculum is not composed of the classics and of literature and of history alone, nor of the practical and applied sciences and art alone. It is a curriculum which affords its students an opportunity to master the wisdom of the past, and then to adapt its teachings to the conditions and problems of the present. If, therefore, the university fails to become practical, if her students become absorbed in history and in literature, or spend their time in daydreams of the future, and neglect the problems of applied Christianity—the banishment of the saloon, the redemption of the slums, the reconciliation of capitalists and laborers, and the extension of the gospel to the ends of the earth—again she will find "Ichabod" written upon her walls. The twentieth century especially must be the age of applied Christianity. Just as the great Wesleyan revival was a revival of the consciousness of God in the individual spirit, so the revival of the twentieth century will consist of a recognition of God's presence in the community and in the world. Just as the Wesleyan revival was followed by an immense increase in individual activity, so the revival of the twentieth century will be marked by a rapid increase of social service. Love manifesting itself by service is the divine method of revealing God to those who know him not. Practical Christianity, springing out of the recognition of God's presence in our souls and in the world, will furnish to the unconverted a scientific demonstration of the

reality of the Christian life. It is always possible for men to fall into doubt over definitions. No theologian has explained yet the relation of the Spirit to the Father and to the Son. But it is impossible for the practical man to deny the reality and the goodness of the Spirit, when he sees his neighbor prompted by that Spirit to acts of humility and of love, which are alien to himself. It is easy for the human mind, blinded by sin, to fall into darkness in regard to the future life. Doubt is possible so long as we remain in the body. But how mightily our faith in the future is strengthened when we find our neighbor walking, "not after the law of a carnal commandment, but by the power of an endless life."

The theological basis of a civilization, rooted in the present, is the immanence of God. This is the chief contribution of modern civilization and modern science to the Christian life. God did not construct the universe, like a huge machine, and set it going and then leave it to run down by itself. He is not hid away in some sky-parlor of the universe, deaf to the cries and indifferent to the woes of his children. God is eternally present in his universe. He is the supreme environment of the human spirit, and the prime condition of man's progress, or even of his survival, is the surrender of his will and conformity to the will of him, "In whom we live and move and have our being."

In order that Christ might be eternally and universally present, it was expedient for us that he lay aside the imprisoning walls of the material body and become a free and omnipotent Spirit. The dispensation of the Spirit is the manifestation of God in the world to-day. This is the meaning of Pentecost. "I am Alpha and Omega, . . . saith the Lord, which is."

The biblical basis for God's presence in the world to-day is found in the words, and still more in the life, of Jesus. He never lost the consciousness of the Father's presence. For a single moment on the cross it seemed to Christ as if the light of his eyes and the strength of his spirit were melting away. But the loss was only momentary, for immediately the Father revealed himself to his Son, and Christ said, "Father, into thy hands I commit my spirit," and died as peacefully as a child falls to sleep on its mother's bosom. So long as the twenty-fifth chapter of Matthew stands as Christ's own picture of the final Judgment, so long will a religion, ministering to present needs, and sustained by the continued outpouring of the Holy Spirit, find its divine warrant. However clear the revelation of God in the past, however inspiring the visions which he vouchsafes to us of the future, both at best are only the conditions of present living. The past and the future are beyond our reach. Here and now is our struggle. Here and now our eternal destiny is settled. Hence we hear the words of John, ringing above the turmoil of the contest: "Be thou faithful unto death, and I will give thee a crown of life." Hence we hear through the clouds, which shut out the vision, the trumpet tones of Christ, thrilling us with the inspiring message, "I am he that was dead, and am alive, and behold I live forevermore." "Holy, holy, holy is the Lord God, the Almighty, which was, and which is, and which is to come."

III. Christ's Second Coming in Glorious Majesty

We have found God, the Father, in the past, and God, the Spirit, in the present. Let us now consider God the Son, who is to come. Any civilization which is to be permanent must be rooted in the past, teach men to be

loyal to their inheritance, and obedient to the light already given. Any civilization which is to last must adapt itself to its environment, teach men to be practical and to meet present duties in the spirit of loving service. But the third and strongest root of civilization is hope. If materialism were true, and man were simply a living mechanism, he would be merely a product of the past. If physiological psychology were true, and man were only an animal, he would be, as Buckle regarded him, the joint product of inheritance and of environment.

But because man was created in the image of God, and is a free spirit, the motives which shape his destiny are in the future. Among free beings the only final causes are ideals. This is not only the accepted teaching of our Arminian theologians but the latest message from such philosophers as Royce of Harvard, Howison of California, and Wundt of Germany. Thus the fact that the highest civilization must be rooted in hope grows out of the constitution of man. Speaking reverently, the God of the past and the God of the present are efficient but not sufficient.

The preachers of applied Christianity must remember that the church, in adapting herself to her environment, is exposed to the same danger which produced the declension of the Dark Ages. The sin against which the Bible most constantly warns Christians is worldliness; and worldliness is nothing less than conformity to a sinful environment. It is at least significant that while the sanctification of secular life unquestionably is the goal of church history, nevertheless no broad church movement has thus far succeeded. The practical idealism of Kingsley and Maurice ended in free reading rooms and workingmen's smoking parlors, and in a mild form of socialism in

politics. American university settlements are conceived out of love for the poor, but they are falling short of their highest service, because they have lost sight of man's possibilities as a child of God. They appeal to prudence, strike the low level of material prosperity, and are of the earth, earthy, not the new Jerusalem let down by God out of heaven. So modern socialism in Europe and America, while deriving its impulse from the Sermon on the Mount, nevertheless scoffs at the hope of man's future coronation as the device of priests to keep him in present bondage, and clamors for present, practical, material rewards. This socialism already has missed the goal which Christ set for the race. Instead of leading its followers up the Mount of Transfiguration to the heaven of Godlike character it is drowning them in the slough of utilitarianism. Utilitarianism, as Benjamin Kidd has shown, is dead as a philosophy and even as a system of economics, just because it is rooted in the present only. Its motto is the greatest happiness of the greatest number. But if utilitarians would only measure happiness by its quality of lasting satisfaction, they would find the highest happiness arising from duty well performed, and the greatest number to consist, not of the present fleeting generation, but of the constantly increasing rising generations. Were the utilitarians, therefore, to aim at the highest happiness of the greatest number, their eyes would be on the future, and utilitarianism would be transformed into idealism. But unfortunately the utilitarians seek merely the largest bulk of physical comfort for the masses now living. Thus utilitarianism, instead of rising to idealism, sinks to materialism, and teaches its followers to toil and struggle after the law of a carnal commandment, and not by the power of an endless life. And so the activities of Chris-

tians, under the new watchword of applied Christianity, may easily run to church buildings, to college endowments, to external organizations and institutional enterprises, and to social reforms. The supreme end of Christianity is Christlike character, and such character will be developed only as we maintain our fellowship with the God who was, and who is, and who is to come.

The ground of a civilization rooted in the future is faith. In a remarkable volume on Western Civilization, Benjamin Kidd attributes the growing ascendancy of the English-speaking races to what he calls the principle of projected efficiency. He holds that on the reaction from the Dark Ages the Roman Catholic Church and the aristocratic governments of Europe became the conservators of the established order, and that European civilization was rooted in the past. Utilitarianism was an attempt upon the part of the opponents of the church to root civilization in the present. Mr. Kidd, however, holds that since the Reformation, and especially since the discovery and rapid growth of America, the civilization of the Anglo-Saxon peoples has been rooted, not so much in the past or in the present, as in the future. The reason why the Indians of North America and the Indians of Asia do not match Western progress is because they do not accept Western ideals. When the young New Englander urged the American Indian to secure an education, he answered, "What for?" When the bustling Westerner urges the Oriental to quicken his pace, he answers, "Why should I hasten?" When the American teacher sets before the Filipino the goal of wealth, his more loquacious answer is: "All that wealth can buy is what one eats and drinks and wears. I have all I need of these now, while I am able to enjoy them. Why should I deny myself present enjoyment for the sake

of some possible enjoyment which some possible wealth may bring to me in some possible future, all of which I may never realize?" In a word, the barbarian and the man of the tropics are lazy, and each dreads responsibility. His vice is a passion for tobacco and opium, or sedative drugs. He accepts with complacency the Nirvana, of everlasting sleep, presented to him in Buddhism. Upon the contrary, the American is ever working, but never living. He is active in the present, but he intends to live in the future. He bears present toil for future wealth, for future honors. The politician dreams that he will reach the Presidency, or at the latest, that his son will be called to the White House. The children study for the future. The final causes of Western civilization are our ideals. That is what Mr. Kidd calls the principle of projected efficiency. Even the characteristic Western vice is not a passion for opium, which is a sedative, but for whisky, which is a stimulant; and the Scotchman and the Irishman even fight in their drunkenness.

The biblical warrant for a civilization grounded in the future is its emphasis on faith. Peter rests his teaching upon the authority of the Old Testament, James is the apostle of applied Christianity, but Paul completes the teaching of Peter and James by his emphasis of faith. Jesus contemplates for himself the glory which he had with his Father before the world was. He sets before his disciples the task of the conquest of the world, and the infinite joy of eternal glory at his right hand. So you and I have a right to aim at personal perfection. We were made in the image of God. *"Homo Capax dei,"* is the profound motto of Augustine. The soul was made in the image of God, and can rest only in him. The best service to the world is the perfection of your nature. The church

rests upon faith because Christianity in its essence is idealism. It is a struggle for an ideal to which the race has not yet attained. Among morally free beings the only final causes are ideals. These are the forces which draw us toward our goals. "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

This inspired scripture, which we have found to be the key to the book of Revelation, and in some measure to the Bible as a whole, throws light on the history of the race. It shows how the people of the Dark Ages failed through the neglect of the God who was, how the Chinese, and the French, at the time of the Revolution, failed by neglecting the God who is, and how the red men perished and the Buddhists are doomed because they refused to follow the ideals of the God who is to be. The text explains the three types of civilization which have ever claimed the allegiance of the race. It reconciles the conflict between the priest and the prophet, between the conservative and the radical, between the toiler and the inventor.

"All are needed by each one,
Nothing is good or fair alone."

The text may help to free China from the grasp of a dead man's hands, to lift the United States out of absorption in the purely practical in politics and religion, and to deliver the South American republics from an attempt to build civilization upon the clouds.

This truth ought to render each one of us a personal service. Just as God cannot be broken up into three Gods, a Father in the past, a Spirit in the present, and a Son who is to be the head of the New Humanity, so the human spirit at its best maintains its unity and cannot be broken into fragments. You cannot be a good con-

servator of the faith delivered to the saints—indeed, you will discredit that faith—unless you are also an upholder of present righteousness. But you cannot be a courageous worker in the present struggle for Prohibition or for missions, unless you catch the inspiring vision of the future triumph. In exactly the same way, the Saint James of the twentieth century must also be a conservative and a prophet, and the prophetic soul will find himself a false prophet if he neglects the Bible, and an impracticable dreamer unless he embodies his vision in daily righteousness. Whatever may be the fate of other states or institutions, may this university ever be the home of classical culture, and the cradle of practical reforms, but, above all, may she be the sky parlor of God's prophets who shall charm humanity to its goal by the glowing picture of the New Jerusalem, let down by God out of heaven.

A glance, in conclusion, at the teaching of Revelation as to the second coming of Christ will convince us that John was not mistaken. That coming was both individual and general. Instead, therefore, of regarding the coming of Jesus as a sudden overturning of the existing order by the appearance of the Son of man in the clouds, instead of pointing out the day upon which the Saviour may be expected, and finding ourselves repeatedly mistaken, like the Second Adventists, or instead of saying, with the rationalistic commentators, "The word of the Lord faileth," why should we not regard this prophecy as primarily individual? Surely, if you ever meet in the New Jerusalem those to whom John wrote, and say to them, "The promise of the Lord failed," each will look surprised and answer: "It failed not in my case. He came for me." O faithful Christian, some night in the first watch, or in the second watch, you shall know the meaning of that

text, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." O faithless steward of the manifold riches of God, some dawn for you will melt into the eternal morning and you shall know the meaning of these words, "In such an hour as ye think not, the Son of man cometh." Surely, there is no complaint in heaven over the failure of the second coming of Christ. He does not leave us to find the way alone, but comes for each one of us to guide us to our home.

But the promised overthrow of the kingdom of Satan and the glowing picture of the new heavens and the new earth do not permit us to regard the second coming of Christ as simply the visit of the Saviour to the individual soul at its hour of death. This larger coming of Christ is taking place just as rapidly as God can bring it about. A mechanical second coming of Christ could take place any morning. God could rend the heavens and come down with such infinite manifestations of power as would prostrate every creature upon the earth before his glorious majesty. But that would be an abandonment of the method which God has followed ever since the creation of free beings. Such an appearance would overslough our freedom and produce a constrained confession springing out of fear. Such worship could never be a fulfillment of the prophecy that "every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." No, the divine vision of the kingdom of heaven on earth is being realized just as rapidly as men are becoming obedient to the Holy Spirit. Are you and I so responding to the ideals which God presents to us as to bring in the kingdom in our own hearts? Such surrender is sanctification. It is the Pentecostal stage for the individual soul. But the

Pentecostal stage for the race will come only when all of us unite to bring in the kingdom of heaven upon earth. The present hard, imperfect realities of life will never satisfy the soul save as they are broken images of the ideal life which yet is to become real. The earth was once an Eden, and it shall be a paradise again. You cannot escape the cry of the world's sorrow. The superstitions, the toils, the sacrifices, and the cries to the God they do not know, of eight hundred million brothers and sisters haunt us like a nightmare. What right have you and I to be happy and to live at ease until they too become partakers of the divine inheritance? It is not only because our God is the God of the past, giving revelations to our ancestors which guided them along the dark pathways of life; it is not only because our God is a God of the present, vouchsafing us his guidance and his power for the strenuous conflicts of our daily lives; it is also because our God is the God of the future, inspiring in us the confident expectation of the evangelization of the race and the coming of the kingdom of heaven upon earth, that Christianity becomes the final religion. "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

Members of the Class of 1904: You have recited your last lesson. You have passed the final test at college. We have spoken our last message to you. Henceforth you walk alone as far as teachers are concerned. Some of you will return to the parental roof. But your tarrying will be brief. You will soon walk alone so far as human help is concerned. You pray alone. You decide the great crises of your lives alone. You die alone, so far as human help avails. Your future is in the dark. Your tasks are not yet clearly revealed. You only know that they will be heavy. Surely, I can speak with some sympathy to-day,

I too go out from the old home which has sheltered us all. I too say farewell to the good mother who has been better to me even than she has been to any of you. If your task is heavy, mine is appalling. I confront the greatest heathen empire on earth. We shall each be more lonely than we can realize to-day. We shall often be discouraged by burdens beyond our strength.

But our help is not far to seek. It is in the eternal presence of God. None of us needs to walk alone or to be comfortless. Christ has offered to go with us even unto the end. I beg of you not to start out on the desolate pathway of life without him. "If thy presence come not with me, send me not hence." But if we really receive our tasks from God's hand to-day, then, whether we go or whether we stay, we shall not fail of his presence. We shall catch his illimitable hope. We shall see light in his light, and we shall go marching to the eternal home, already hearing the music of the evening bells, calling us home to the supper with the Lord. After the first great feast we shall be gathered around the eternal hearth-stone. God grant that you may each be present. Some of us will arrive home before the rest of you. But you will find those of us who reach there first waiting at the gate to bid the rest of you welcome. Again, I say, may each of us be present. In the meantime, may we cultivate the presence of Him who was, and who is, and who is to come.

V

CHRISTIAN UNITY[1]

That they may all be one.—*John 17. 21.*

The context shows the intensity of Christ's desire for the unity of his followers. The 13th to 17th chapters of John reveal the intimate fellowship of Christ with his disciples. But in the 17th chapter Christ's desire becomes so intense that he rises instinctively from conversation with his disciples to communion with his Father; and the burden of his prayer is the unity of believers. The four-fold cry, "That they may be one," and the conviction twice expressed that their union with each other and with him will convince the world that God has sent him, show at once the Master's estimate of the importance of Christian unity and his intense desire for it.

I. The Grounds of This Desire

A little reflection reveals the grounds of this desire. First, the cost of our ecclesiastical divisions ought to lead us to some plan of cooperation. In almost every village in our land of from one to three thousand people, from three to six churches are found—each costing from $1,500 to $6,000 or $8,000. (We know one village of 2,500 people with thirteen churches.) Were the groups of Christians in each village united in the purpose to render the largest service to the community, the nation, and the world, such wasteful rivalries could not endure. Were the strongest

[1] Sermon before the General Conference of the Methodist Episcopal Church, Saratoga Springs, N. Y., May 14, 1916.

corporation on earth to fall into such divisions as would lead to the building of six to eight rival headquarters in every village in the land, and the placing of four or five agents in that town to compete for the common business, that corporation would face bankruptcy within a year. Were the money which we now use in our sectarian struggles spent in accordance with the spirit of Christ's prayer, we could maintain a church in every village and in every country region of our land, could care for each neglected spot and each foreign race in our cities, and could speedily enter upon plans to carry the gospel to every human being upon the globe.

At the very time when we are pursuing our sectarian courses we are proclaiming our ecclesiastical liberality. Few Protestant denominations are bigoted enough to claim that the rest of us so fail to follow Christ as to compel them to deny us fellowship. Most of us are humble enough to reckon our fellow Christians as equal to ourselves. But after boasting of our liberality we refuse to enter into practical cooperation, and build altar over against altar in every village in our land. What is this but the exhibition of the same ecclesiastical bigotry which sacerdotalists practice? Protestantism has gone too far not to go further. In recognizing the Christian character of our sister churches and then failing to unite with them for the salvation of the community, of the nation, and of the world, we are left without even a rag to hide our naked ecclesiastical selfishness.

We cannot remain blind to the world-wide movement toward the unification of all related interests. With scholarship recognizing no national boundaries and science becoming one around the globe; with business combining into trusts and forming international combinations; with

laborers entering wisely into unions; with nations entering into alliances, and no solution of world conflicts in sight save an international court, it is simply incredible that the church, called to lead and inspire the nations, should prove the laggard in civilization; and it is a thousand pities that our own church fifty years after the war is over should still leave her own breach unclosed. God help us to remove that anachronism during the next few years.

With serious neglect at home of our colored people, of our immigrants and our city slums, with children untrained in industries and with economic inequalities, with intemperance and social vice still rooted in our land, and with a thousand million souls in the world for whom Christ tasted death still uninformed of God, it is incredible that our Christian forces should still paralyze their energies by petty divisions in every village in the land. We prophesy that within the next few years groups of Christians will begin uniting their forces into one Protestant Church, not to save money for themselves, but to send forth a representative to help capture the world for Christ. If we follow the practice of double enrollment permitted by union churches in the seaports of the Eastern world, joining a union church and at the same time retaining our membership in the mother church, no denomination need lose a member through this cooperation. The cost of our division pleads for a united Christendom.

Second. But a far graver evil grows out of our divisions. The late William R. Huntington of the Protestant Episcopal Church wrote: "The two chief concerns of the twentieth century are international arbitration and the unifying of the Christian Church. It was a unified church which in our mother land created out of the heptarchy a realm; and it may be the achievement of a united church

to transform the vast welter of competing forces we call the world political into a true cosmos, a united system of states which shall reproduce on a far larger scale the ancient Christendom." Recent events add great force to Bishop Huntington's suggestion. It is not true to say that the rivalries of the Christian churches are the cause of the European war. But it is true that the Christian forces of Europe have through ecclesiastical divisions failed so to restrain the political and economic rivalries of Europe as to prevent the European war. An incalculable loss is falling upon the world which might have been prevented by a united Christendom.

Third. Our separations from each other and from God have led to spiritual weakness, and we have failed to convince the world that God was in Christ and that he still abides in us. The whole prayer shows that that which Christ covets for us goes far deeper than mere external uniformity. It is a real, spiritual union of believers with each other through their common fellowship with God. Wesley made two great contributions to modern Christendom: One, the doctrine of Christian experience corresponding to Bacon's doctrine of scientific experiment. As Bacon taught that we learn what is true of the material world, not by *a priori* speculations, but by experiments, so Wesley taught that we may know the Christian life, not by theological discussions, but by the witness of the Spirit following our obedience to God's commands. Wesley thus puts Christianity upon an experimental basis, and in some measure in line with modern science; but this is possible only through the conscious union of the soul with Christ. Wesley's second contribution to Christendom is his recovery for the modern church of the ancient doctrine of sanctification. If we adopt entire obedience to God as our

working plan of life, to be realized here and now by the aid of the Holy Spirit, and maintain uninterrupted fellowship with him, even the world soon will recognize supernatural power flowing down from and through the church. Such a union with God and with each other as would long ago have convinced the world that God is in his church, such an influence over the conscience of Europe by the united spiritual forces of Christendom as would have prevented the World War, and such a union of the Christian forces in our towns and villages as would enable us to double the laborers for the spiritual conquest of the world—these are some of the facts which help us to understand Christ's desire for Christian unity.

II. The Cause of Our Divisions

The root cause of ecclesiastical divisions is ambition. If even Jesus wrestled with this passion, shall we either as individuals or as churches hope to escape the struggle? On the contrary, may we not expect to find ambition strong in proportion to our strength as individuals or as churches? Religious and political ambitions are the keys to the Maccabean wars, to the long struggle between the Roman Catholic Church and civil governments around the globe. Political authorities have tried to control religion because they recognize, in the language of Professor Seeley, "religion as the great state-building principle." Because religion brings tremendous political power every Roman sovereign claimed to be the *Pontifex Maximus;* and every Chinese emperor usurped the place of Christ and claimed to be the Son of Heaven, that is, of God. On the other side, because civil government is so powerful an instrument of human control, Judaism repeatedly in her history, Taoism and Buddhism in China, and the Roman Catholic

Church have made, not the emperor, but the high priest or pope, the supreme power on earth.

While the hope of the church for political domination is doomed, ecclesiastical ambition is not dead. If any church can become the vicegerent of God, or even the favorite channel of the divine grace, it will exercise supreme influence in history, and may look forward to the control of the human race for time and for eternity. If any one, therefore, dreams that ecclesiastical ambition is dead, he has small knowledge of history and no insight into human nature. Ecclesiastical ambition is all the more dangerous, because it hides the naked hideousness of personal and worldly ambition behind its mask of loyalty to God and devotion to his church.

At this point Methodism is not beyond danger. Our boasting rendering us obnoxious to other churches; our ecclesiastical ambitions blinding our eyes to our own selfishness, our worldliness and our parochialism—spending for ourselves while forgetting the dying races—raise the question in all prophetic souls as to whether we have not reached the high-water mark in our history, and are henceforth to ride on a receding tide. God forbid. O that among our toiling millions there may be generous service, much secret prayer, widespread humility, and unconsciousness of self. O that in the coming elections, in all our legislation, and in all our service Methodism would fling away ambition and lose sight of self, and seek only to spend and be spent for others. Who ever heard or read of a Christian church dying through over service and self-forgetfulness? If we served even unto death, we should hear God sending forth the decree, "Wherefore I have highly exalted her and given her a seat at my right hand."

III. Cure of Our Divisions

We have thus far considered briefly, first, Christ's desire for the unity of believers, and some grounds for that desire, and, second, the root cause of our divisions. Let us now, in the third division, consider somewhat more fully the remedies.

The first principle essential to spiritual fellowship and coworking is the recognition of the inherent equality of us all before God. This is the conviction which underlies all struggles for religious and political freedom; it is the fundamental principle of Protestantism, of democracy, and industrialism; and it has so fully survived in the history of all nations and races as to demonstrate its divine origin.

The aristocratic element, which exists in all races and invades all religions, denies this inherent equality of men. Caste is the basis of Hinduism; and Buddhism was the democratic protest. Judaism fell by exalting itself to the headship, not by service but by divine election. Caste invaded Christendom and attempted boldly to root itself in the New Testament through a false interpretation of the power of the keys. The power of the keys rested upon the Spirit of God in Peter which inspired his confession. Jesus said: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." This power was retained by Peter only so long as he retained the Holy Spirit. Christ follows Peter's confession of his Messiahship by an unfolding of the Messiah's sufferings and death which he should accomplish at Jerusalem. Peter, perhaps unduly exalted by the power conferred upon him, and full of love and tenderness for Jesus, at once puts forth his new power to prevent the carrying out of Christ's program. He took Jesus and began to rebuke him, saying: "Be it

far from thee, Lord: this shall not be." But the power of the keys failed utterly on Peter's exercise of it. What was the cause of the failure? The fact that Peter had, almost unconsciously, yielded to temptation and turned God out of his heart for Satan. So Jesus cries to this impotent apostle, "Get thee behind me, Satan." The promise sprang from the indwelling of the Father; the power disappeared with the disappearance of God from his heart. The same exegesis is forced upon us in Matt. 18. 18, where Christ confers the identical power of binding and loosing—not upon Peter alone, but upon the whole church. But Christ immediately follows and interprets the promise by adding: "If two of you shall agree upon earth as touching anything that they shall ask, it shall be done for them, . . . for where two or three are gathered together in my name, there am I in the midst of them." Here Christ clearly shows that the power of the keys is the power of prayer, and the power of prayer is the power of his presence in the hearts of believers. John 20, 23, where the same power is again offered to the church, puts this interpretation beyond dispute. Jesus after his resurrection meets the body of the disciples in the upper room. He breathes upon them and says: "Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." The promise of the power to forgive rests upon the reception of the Holy Spirit.

Indeed, so clear and consistent is the teaching of the New Testament that all power, including our talents, is conferred upon us by God for special service, and that essentially we are all created equal before him, that Paul sweeps away all racial and legal and sex distinctions in his statement: "There is neither Jew nor Greek, there is

neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

Hence the advocates of caste now attempt to reenforce the teachings of the New Testament by the hard, cold facts of science. "We must admit," they say, "that God both in nature and in revelation has placed children under the power of parents, making their economic condition, their education, and in some measure their spiritual life dependent upon fathers and mothers who often are poor and ignorant and vile. We must further admit," they say, that "men come into this world endowed by God with unequal talents, and that unequal talents spell unequal opportunities for time and eternity." Yes, for time, but not for eternity. There is an election in the Bible. But search the Book from cover to cover and you will find that it is an election to service. Abraham was called not simply or chiefly that he and his seed might be blessed, but "in thy seed shall all the nations of the earth be blessed."

If God ever had bestowed any throne upon any being by virtue of his superior nature or his peculiar relation to himself, his only begotten Son, Jesus Christ, would have inherited that throne. But even Christ came to the throne by no divine privilege. Listen to Paul's inspired statement as to how Christ reached his coronation: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man he humbled himself, becoming obedient unto death. . . . Wherefore"—not because of his birth or his nature, but because of his choices and his sufferings—"also hath God highly exalted him, and given him a name which is above

every name." Here is the divine basis, and the only divine basis, of authority. The authority of parents springs from and rests upon their service of their children. Even the state recognizes this principle, and where parents refuse to support their children, deprives them of the control of these children. Different talents are indeed bestowed by God. But the men of superior talents are ordained to be of harder service; and any devotion of these talents to personal advancement is a contradiction of the divine plan. Besides, the final and eternal rank depends not upon our talents, but upon our fidelity in their use. It was because of her entire devotion that the widow's mite in our Saviour's sight outweighed all the gold and silver in the treasury. You and I indeed cannot invade Europe with our faith, like a Paul, inaugurate a Reformation as Luther did, or found a church, like Wesley, but we can give our single talent to God with a consecration as complete and a fidelity as perfect as these men of mighty faith. And if we do this, wherever we stand in the sight of men, we may at last stand shoulder to shoulder with Luther and Wesley before the throne of God.

A second principle upon which Christian cooperation depends is the law of love manifested by service. God deems this law of so much importance that he has brought us into the world, not by the process of direct creation, but through families, because in the family parents instinctively love and serve their children, and children parents. Millions of fathers and mothers are laying down their lives upon the family altar, thus following, at a distance and instinctively perhaps but no less really, in the footsteps of him who trod the heights of Calvary. The family is a divine institution whereby God calls us out of pure individualism into love manifested by service, at least of the

clan. "For this cause shall a man leave his father and mother, and shall cleave to his wife: and they twain shall become one flesh."

But beyond the family is the nation; and the Bible teaches us that the nation also is a divine institution whereby God calls us out of the narrow love of family into the broader love of our particular race. "The powers that be are ordained of God." Millions of brave men in all generations, and never more than now, have abandoned ease and pleasure, have even been drawn from the service of their families, and have laid down their lives upon the altar of the nation. These too, as Bishop Nuelsen pointed out Friday morning, have been following, at a distance and unconsciously perhaps, but no less really, in the footsteps of Him who "saved others while himself he could not save."

But above the family and above the state is the church, and the church also is a divine institution whereby God calls us out of the narrow love of the family and the broader love of the nation into the universal love and service of the entire race. What is the church's charter? Jesus Christ hath "tasted death for every man." What is the church's prayer? "Our Father"—a recognition of the Fatherhood of God and the brotherhood of man. What is the church's commission? "Go ye into all the world, and preach the gospel to every creature." What does the commission rest upon? Upon the New Testament revelation, God "hath made of one blood all nations of men for to dwell on all the face of the earth." The danger of national or race devotion is that it stops with a partial gospel. There is not a line in the New Testament supporting a national church. On the contrary, a national church in its very name and nature is a sectional church. The

moment the Methodist Episcopal Church abandons her divine charter, cuts loose from her mission churches, excludes the twenty-five nations represented in this General Conference and becomes the Methodist Episcopal Church of the United States, that moment she signs her doom. Thank God that in the late revision of our constitution we struck out "of the United States" from our name, and became a world-wide church.

Thoughtful men in the light of the European conflagration are beginning to see that Christianity is neither an outworn philosophy nor an iridescent dream. Jesus's teachings are not only practical, they are the only practical solution of our world problems, because they are the only teachings which can conserve civilization and save humanity.

Denominationalism in the church is a reversion to nationalism. It is a repudiation of the church's charter of universal brotherhood and service in the interest of a section of the race supposedly elected by God to special privileges and authority. What a pity that at this crisis, when nations are in a death struggle and the interests of humanity are being sacrificed, the church is impotent! What a thousand pities that our failure to lead the nations to reconciliation is due to the fact that we have failed in fellowship among ourselves! How can we lead the nations to a European peace when we ourselves have not reached unity in Europe or any other part of the world? How can we summon with any divine power races to supreme allegiance to Christ while we are rendering supreme allegiance to our denominational organizations in the face of our Master's cry for the unity of believers? Surely, in the divine order a united Christendom must precede a federation of the world.

Third. Under the first main head we have spoken of Christ's desire for Christian unity and the grounds of that desire. Under the second main head we have portrayed the cause of our divisions. Under the third main head—the cure of our divisions—we have discussed the two principles upon which unity must rest; the recognition of our equality before God, and the application of the law of love. But under this division an additional principle must be recognized if a cure is to be effected, namely, present action along practicable lines rather than indefinite waiting for impossible conditions. Our Commission on Faith and Order is asking the churches what concessions in doctrine they can make for the sake of unity. The motive here is worthy of all praise, but I fear that the method is wrong. The method of mutual approach is not along doctrinal lines. The intellect discriminates, distinguishes one phase of truth from another, hence the intellect is always divisive in its tendency. Action calls for power; it feels the need of cooperation, hence action tends to union; labor seeks combinations; business tends toward trusts; war makes alliances a necessity. There is no present hope of the reunion of Christendom upon a credal basis. The church must turn from speculation upon the basis of union, and enter upon her labor of Christianizing the world, must begin doing business for the Kingdom, must engage in war against Satan; then, like John Wesley, she will speedily cry for a "league offensive and defensive with every soldier of Jesus Christ."

Practical fellowship and cooperation is not an impossible ideal. It is by no means clear that Jesus calls upon us to sacrifice wholly or in any dangerous sense our various organisms and unite in a single external organization. Paul illustrates the diversity of the church by the well-known

figure of the body. "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? . . . And if all were one member where were the body?" Christian unity certainly demands such external organization, adjustment and unification of our forces as will enable us to cooperate in our work. But the church no more implies one uniform external organization than an army implies that all the troops shall be in the infantry, the artillery, or the navy. Paul makes as much of diversity as of unity. We must not discredit the whole history of Protestantism and revert to a sacerdotal philosophy. Every church has won some priceless privilege for humanity which must not be sacrificed by pushing unity into uniformity and swallowing up smaller organizations. It takes the peculiar graces and service of all the churches to represent the infinite Christ. And if we unite with the Methodist Episcopal Church, South, or the Methodist Protestant Church, it must be with no dream on our part of swallowing up their members in a Methodist Episcopal Church. On the contrary, we should most solemnly resolve that the ideals for which they stand shall not be dimmed in the sight of God or men. All the colors of the rainbow must be merged to produce the white light of eternal truth.

Paul in closing his figure of the body makes clear Christ's headship of the church. He does not dream that this head is himself or Peter or any apostle on earth. "Now there are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." The headship of the church, as thus portrayed by Paul, is the blessed Trinity. To leave no possible doubt Paul adds: "Now ye are the

body of Christ, and members in particular." Aloofness from Christ constituted schism. Separation from him spells spiritual death. The union of us all in him constitutes the living church. As Ignatius has well said, "Where Christ is, there is the catholic Church."

Again our coworking must not be at the expense of any man's convictions. A Christian Scientist and a scientific physician cannot treat the same patient at the same time, without one of the two sacrificing his convictions. Two teachers, one belonging to the old Chinese school and the other trained in modern pedagogy, cannot govern the same school. Even more impossible is it for two Christians holding radically different views of conversion, of the meaning of the church and of the value of the sacraments—however consecrated each may be—to unite in the spiritual training of the same group of souls; and any attempt to do so means, on one side or the other, disloyalty to convictions and the sacrifice of personality. All we can do in such cases is to divide our task and each work according to his convictions, keep our hearts open for more light, and trust that the scientific test of experiment may guide us in the end into the truth. For instance, Dr. Hans Rost, an eminent Catholic writer on economics, shows by indisputable statistics that the Protestants of Germany hold a larger proportion of the important economic, political, and scientific positions than their members entitle them to; and he pleads for the universal, unhampered scientific training of Roman Catholic children to enable his church to maintain her influence in the modern world. At the same time two Protestant writers in Germany show by indisputable statistics that Roman Catholic families in Germany are larger than Protestant families, and plead for a return by Protestants to the old-fashioned family virtues in order

to preserve the Protestant population of Germany. Here is a Catholic pleading for the Protestant position, and two Protestants are pleading for the Catholic view and practice. It is not impossible for even Catholics and Protestants as the result of experiments, and especially of Christian experience, to reach common ground on many practical matters during the coming generation. How much more ought it to be possible for our own Methodist people to unite for the salvation of our country and of the world! Here, again, let us recognize that any sacrifice of convictions on either side is a weakening of personality or Christian character—the development of which is the supreme aim of Christ. Hence there must be no sacrifice of our convictions on the colored question. Black and white brethren in the Methodist Episcopal Church must recognize that without any sacrifice of convictions, by mutual action on both sides—in the North and the South alike—we have fallen into different social groups, we worship in different churches, and are organized into separate Annual Conferences. If, therefore, the colored people themselves should say to their white brothers: For the sake of greater responsibility and more rapid growth, give us colored members a Central Conference such as you have given Europe, India, and China, that we may meet all the other colored members in the United States and act upon our common problems, but at the same time permit us to hold our membership in the Methodist Episcopal Church and our seats in the General Conference, as you permit your Chinese children—such a favor could be granted with no sacrifice of our convictions.

On the other side, we believe the Methodist Episcopal Church, South, is as much interested and far more deeply concerned in a wise and Christian settlement of the colored

problem as we are. One of their great leaders told me during the past quadrennium that he did not believe that his church would require as the condition of reunion any sacrifice of our convictions on the colored question. I confess to some modification of my own views and a deepening of certain fundamental convictions during the quadrennium. I had thought that in case our colored people wished to leave the family home and form a great independent church with all their colored brethren, such action might be for the best interests of us all. But I have become profoundly convinced that the best interests of the Kingdom demand the maintenance of our union with our colored brethren. An exclusively white man's church is a mutilated church. God save us from any further maiming the body of Christ!

Again, as the American union is impossible without the federal States, still more impossible is a world-wide church without a large amount of local autonomy. Our church already had gone further than either Great Britain or the United States in this direction. The United States grants the Filipinos a territorial Legislature and pledges them ultimate independence, but does not admit their representatives to Congress. Great Britain seats representatives of Ireland in Parliament, but has not yet granted them a local Legislature. She has granted Canada a local Legislature, but has not yet seated Canadian representatives in Westminster. The Methodist Episcopal Church has granted Europe and Southern Asia and Eastern Asia Central Conferences for the management of their local affairs, and at the same time seated their representatives in the General Conference. Just because this is the more Christian solution of the problem, it is wiser statesmanship than the nations have yet displayed. But if Great Britain

grants an Irish Parliament and also grants seats to the representatives of Canada and Australia and South Africa at Westminster, as she surely will, she must adopt the federal principle of the United States and grant a subordinate Parliament or Legislature to England, to Scotland and to Wales for the management of purely local affairs. So our General Conference is already overwhelmed with world-wide and local problems. Moreover, having granted China, India, and Europe Central Conferences for the management of their local affairs, you have a plain right to Central Conferences for the management of your local affairs. Already bishops, ministers, and laymen within episcopal areas are feeling the need of mutual Conferences for the advancement of their schools and colleges, of their hospitals and Homes, and of their city and rural problems. Even if we were not to unite with the Methodist Episcopal Church, South, their suggestion of Quadrennial Conferences is exceedingly wise, and some such Conferences are inevitable in a world-wide church, such as our own to-day.

IV. Summary and Outlook

The equality of all Christians before God is not only the specific teaching of the New Testament but the inevitable outcome of the Christian life. Despite the attempts of the priestly party in the old dispensation and of the Judaistic party in the early church; despite the attempts of sacerdotalism in the church of the Middle Ages, and of kingcraft and episcopacy in Europe since the Reformation; despite the attempts of capitalism in modern industry, and of the white races to dominate the political world; and despite the attempts of masculine authority in all ages, the irrepressible movement of the new humanity in Christ is

toward religious freedom and equality, toward political freedom and equality, toward equality of economic opportunities and equality of races and sexes; and under the Divine Providence these movements are as irresistible as are the incoming tides.

We are recognizing a new phase of evolution. As the human race is multiplying and filling the earth, we need all the land for our support. Hence all dangerous and even useless species in the animal and vegetable kingdoms are being rooted out, while wheat, rice, corn, and the domestic animals which supply man's needs are multiplying. What is this but an inevitable and increasing stage of evolution in which we have the survival of the fittest in the sense of the most serviceable? A higher illustration of this phase of evolution is found in the struggle of races in America. The Indian had many noble traits, but he was on the whole proud and lazy, unwilling to serve even his own family, and demanding large areas of land for the spontaneous growth of the fruits and the game sufficient for his support. The white man was willing to cultivate the soil and live on a tenth of the land which the red man demanded. The black man at first showed some less developed traits than his Indian cousin. But he was willing to serve. Hence under the new evolution, while the red man is threatened with extinction, the black man has become a permanent factor on the continent: "Blessed are the meek: for they shall inherit the earth."

The new evolution is operating among civilizations and religions. God has thrown Christianity into the welter of the pagan world along with Buddhism, Hinduism, Confucianism, Mohammedanism, and has said, "Let the fittest survive." But the fittest is the most serviceable. Mohammedanism, with its belief in our God and its hope of the

future life, in many places swept out paganism, because it did more for the people who accepted it than paganism could do. But Mohammedanism, with its paralyzing doctrine of fate and its degrading practice of polygamy and slavery and its contempt of modern science, is doomed, and already five sixths of its more than two hundred million people are under the dominion of so-called Christian governments. Judaism has survived in this struggle of religions because the Old Testament does more for the race than any other ancient faith, and Reformed Judaism is teaching the ethics of the Sermon on the Mount. Who doubts that Christianity, with its Fatherhood of God and brotherhood of man, with its provisions for sin through Christ, with its indwelling Holy Spirit, its law of love and its hope of heaven, will supplant all pagan faiths, simply because it does more for those who accept it than these faiths can possibly do? So in the struggles within Christendom, for any single church or nation or race to dream of universal sway through divine election or natural superiority is for that church or nation or race to repeat the program of Satan with its inevitable banishment from the kingdom and the life of God.

Finally, if we can effect this union with each other and with God through Christ, we can exercise such moral influence during the twentieth century as will save the nations from a race war which, if it comes, will desolate our globe. The white races constitute fifty-two per cent of the population of our globe, and the yellow races thirty-six per cent. With the decreasing rate of growth among our white races, and an increasing rate among the yellow races, the population of the globe before the close of the century will be fifty per cent white and forty per cent yellow. But the white races now control politically every continent upon our

globe. And the yellow races are shut out of Australia, out of North America, and through our Monroe Doctrine practically out of South America, out of Europe, out of Africa —preeminently the colored man's continent—and through Russia out of Northern Asia. We submit whether the exclusion by fifty per cent of the population of forty per cent from five continents, not all of which are effectively occupied by white races, and their restriction to one half of one continent has the warrant of either Christianity or statesmanship. Japan already feels keenly the injustice of these universal restrictions, and the dissatisfaction of India and China are inevitable, and not distant. If we persist in this greedy policy, we shall soon consolidate the yellow races, while we white men are divided into bitter camps fighting each other to the death. Only as we Christian churches rise above our present divisions, unite with each other in unselfish love and above all with Christ, can the power of God so pour down upon Christendom as will prevent a race war greater and more terrible than any the world has ever seen. Above all Christ's prayer was for not a merely external union, but for the union of our souls with God. The supreme need of the church is the indwelling of the Holy Spirit. The reenforcement of our personality by Christ, the development of the spiritual superman, the evolution of a New Humanity in Christ, will convince the world that God was in Christ, and that he abides in us even as he dwelt in him. "That ye may all be one." "I in them, and thou in me, that they may be perfected into one."

VI

MAN'S PLACE IN THE UNIVERSE[1]

What is man, that thou art mindful of him, and the son of man, that thou visitest him?—*Psa. 8. 4.*

1. *"What is man?"* What position does man occupy in the scale of created beings? Where does he stand in the range of the universe? Upon this question I have received very helpful suggestions from Professor Godet in his remarkable article entitled "Angels," found in his Old Testament Studies.

In this universe, so far as we know it, we first find dead matter without either species or individuals. Science is throwing new light upon matter and the atomic theory of the universe is hinting that even this so-called dead matter is only imprisoned force. Movements are constantly taking place, we are assured by the physicists, upon the part of every atom of matter in the universe. This so-called dead matter may prove in the last analysis to be a living force emanating from Almighty God. It is, however, the lowest form of creation. It is what the Germans call "the stuff" out of which the universe is made. It is a common mass, like the ocean, without either species or individuality. Above dead matter we come to the vegetable kingdom. Here we have species without individuality. A grain of wheat or an apple is simply a specimen of its class. No one attaches to the grain of wheat an individual existence. Species is everything; the individual is nothing. If, there-

[1] **Monthly lecture before the students of Ohio Wesleyan University, February 2, 1890.**

fore, in matter we have neither species nor individuals, in the vegetable kingdom we have the species without the individual.

In the animal kingdom we have species with individuality. The horse or the dog still belongs to a class. It is still dominated by the species, but it never can rise above its present range of being. However much intelligence it may display, it never can cease to be a horse or a dog, nor advance to a higher range of being. Instinct is a great characteristic of animal intelligence. What is instinct as differing from reason? Instinct is the intelligence of the species manifesting itself through the individual. Reason is the intelligence of the individual enabling him to rise above his class. In the mineral kingdom, therefore, we have neither individuals nor species, although we have hints of species in crystallization and in the various kinds of minerals. In the vegetable kingdom the species appears but not the individual proved. In the animal kingdom the individual appears. But here the individual is dominated by the instinct of the species and personality does not yet show itself.

Above these three kingdoms lies the kingdom of man in which we have individuality with species. Here the relation of the two elements which constitute animal life is reversed. In the animal, species dominates the individual and each animal is governed by instinct or the intelligence of the species. In the kingdom of man the individual rises above species. The characteristic of man, that which distinguishes him from the animal, is free will, and the exercise of free will gives rise to personality. In the plant kingdom we have simply specimens; in the animal kingdom we have simply instinctive beings; in the human kingdom we come to personality.

Is there any kingdom above man? Does not the study of this subject, the discovery that in matter we have neither species nor individuals, that in plants we have species without individuals, that in animals we have species with individuals, and in man that we have individuals in species, suggest a higher order of being, namely, an order in which we have individuals without the species? These constitute the angels, or the spiritual existences which stand above us. You notice that in the Bible man is always referred to as the son of man. His entrance upon the world is through the process of affiliation. He springs from the species and is to a certain extent a child of the species. So that, as I said in the last sermon, inheritance is one of the great forces in our human life. The angels, however, are never spoken of as the sons of angels. They always are referred to as the direct creatures of God. Notice, therefore, the difference in the fall of beings in these two classes. The fall of Adam dragged us all down, because we all are under the dominion of the species to a certain extent. We read also that a certain angel fell and, in fact, that other angels joined him in his rebellion. The fall of one angel, however, did not drag down the whole hierarchy of angels because there was no species. Each angel derives its life directly from God and not immediately through angelic progenitors. The representation of this higher order of beings, therefore, as given in the Bible is in exact accord with what we should expect from a study of these lower order of beings. There is, therefore, above man a higher order of beings, an order in which personality reaches its culmination, an order in which the creature is not under the dominion of the species, but derives its life directly from the Creator. All things consist in God. But our connection with God is more or

less indirect or mediate. We have, therefore, in the range of the universe: first, matter, furthest removed from God; second, plants without individuality, in which simply the species has derived its existence from God; third, animals with individuality, in which the life comes to particular animals indirectly from the species instead of directly from God; fourth, men, in which the life is derived from species in part and directly from God through communion in part; fifth, the angels, in which the life is derived directly from God and not indirectly from any species.

The question at once arises as to whether or not this state may not be undesirable in some of its phases. We can see how the angelic life lifts us above the dominion of the senses and above the struggles against inherited appetites. But most people think that the angels are without bodies, and almost prefer to continue in their present physical state rather than live as mere shadows called angels. The whole teaching of the Bible, however, is that angels are not without bodies. "There are," says Paul, "earthly or terrestrial bodies and celestial bodies." The analogy would have been completely broken if Paul meant to pass from our physical organization to stars and suns. I stand squarely with Meyer in saying that Paul here teaches that there are angelic or celestial bodies as well as terrestrial or physical bodies. The difference between these spiritual bodies and our physical bodies is that the former are perfectly responsible to the will. After Christ's resurrection when he desired to eat, he ate the broiled fish. When he desired to be in the room with his disciples, he was at once present. When he desired that the spiritual body should display the wounds which he had received, they were at once visible. When he desired to be in heaven and lifted his thought there, the body was perfectly responsive

to the will, and the ascension took place. So far, therefore, from being mere shadows in the angelic world, you will have a body which is as much superior to this body as spirit is to matter, a body which is perfectly responsive to your will. It seems a contradiction to use the words "spiritual body." But these are the exact words which Paul uses. There is, he says, "a natural body"—or, a better translation would be, "a psychical body"—and there is a "spiritual body." "The first man Adam was made a living soul [psychos], the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

Again we are often puzzled as to whether natural love exists among the angels. We feel that there must be some loss in the angelic life in the absence of what we call family affection. Here, again, if you look at the various orders of existences, you will find constant increase of true love. In plant life there seems to be no love at all. One branch of a tree will, if able, draw to itself all the nourishment which the stock affords, while other branches of the same trunk are perishing for lack of food. In animals there is instinctive love. The mother nourishes her young and defends them with her life. This love, however, is not a matter of personal choice, but is the manifestation of a purely instinctive affection. It is a vast advantage to the species. However, one hardly can give the individual credit for a love which is purely instinctive. In man, on

the other hand, love begins as an instinctive love, but passes into a voluntary affection. The mother's first love for her child is probably instinctive. But among us all higher love is voluntary and is the result of personal choices. Human love, therefore, especially in the family, is partly instinctive. It springs in part from our physical demands. In all its loftiest ranges, however, it is voluntary and is manifested by voluntary sacrifices for each other. Angelic love, upon the other hand, is wholly voluntary and entirely pure. It is not instinctive. It does not grow out of any physical demands. It, therefore, belongs to a higher realm of love. It is the same love with which God has loved us. There is, accordingly, above man a range of beings distinctively higher than mankind in its present earthly stage.

2. *"That thou visited him."* We have thus found man occupying a position midway between the animal and the angel. Stranger still, we find his present position to be a very unstable one. On one side of his nature he is strangely beset with temptations which, yielded to, will drag him down to beastliness. On the other side he is filled with aspirations which, if followed, will lead him to the platform of the angels. God apparently has paused in the midst of our creation for our decision as to how the work shall be completed. We have long since passed that childhood stage of civilization when man hopes to triumph over nature by his unaided physical powers. It was once a great feat to swim the Hellespont from Europe to Asia, to win the race at the Olympian game, or to engage in personal combat with the leader of the enemy. But the days of Goliaths are past. Who now swims the ocean from continent to continent? Our success to-day depends on the forces that surround us. In steam and electricity men find forces infinitely surpassing this physical strength,

and the man who forms the closest union with the forces of the universe is the master of our modern life. Men are grasping the same thought in this mental and spiritual struggle. A man's success depends very slightly upon his unaided efforts, very much upon his relation to the higher and lower forces which surround him. Man's mind is an empty vessel, waiting to be filled either with the inspiration of the Almighty or with base thoughts from the lower world. Man is simply capacity, plus a power of choice. By this fateful boon of freedom he accepts the solicitations to evil and sinks down to a lower plane of being, or else links himself with Christ, and through this union with Christ breaks the power of inherited evil actions and personality and becomes a member of the New Humanity. It is this instability of our present position, this fact that man is ever tending downward, which makes the invocation of heathen deities by Homer and Virgil, by Demosthenes and Plato and Socrates no mere dead form. These men, and all great minds in the history of the world, have had a conviction that the truths which they uttered and the sciences which they discovered were in some large measure given to them through some intelligence outside themselves, rather than originated by their own minds. This conviction of a lack of originality is the most striking characteristic of men like Washington, Newton, Moses. Humility is the unfailing mark of all true greatness. "The Son can do nothing of himself, . . . but what he seeth the Father do, . . . these doeth the Son likewise."

Once more all bad men bear similar testimony. They declare that their evil is not self-originated. They always attribute it to some evil outside of and independent of themselves. Jesse Pomeroy, the most cruel boy murderer of modern times, declared when asked why he committed

his crimes, "I do not know; something prompted me to do them"; that is, this boy murderer is sure that the suggestion to commit the murders came from without. Guiteau held the same conviction, only he thought that the spirit which prompted him to do his work was the spirit of God instead of the spirit of the devil. Now, this constant testimony of all great criminals, this feeling that they are tempted by some being outside themselves, is not a mere false statement on their part. They bear witness to that conviction in the solemn moments of their dying. It is an honest conviction of every great sinner. Temptation is something, therefore, which again and again comes to our souls from without. To be sure, it appeals to us through some tendency toward evil on our part, either a lower plane of life or else is advancing to a higher order of being which alone can account for the universal sense of responsibility in the race. This is the meaning of probation. The old pictures of half-formed animals forming themselves out of the earth find new significance when applied to man. He is an unfinished being, half animal, half angel. The individual is striving to rise above the corruption inherited through Adam and to become a real son of God. This forms the tragedy of our human history. Do you not see the significance of the new birth? Do you not see what Paul meant when he wrote, "As in Adam all die, even so in Christ shall all be made alive"?

The testimony of the race witnesses to the fact of our visitation by powers outside ourselves. No great man ever boasts of his originality. The prophet is the messenger. The discoverer is the open-minded man who accepts the light flashed upon his brow. The truly great never feel that their truths are self-originated. The appeals to the gods by Homer, Virgil, Socrates, Æschylus and Demos-

thenes were not mere empty form. Why do such men do themselves the injustice of denying their originality if they did not have the conviction that their truths were received rather than originated? I do not think that this uniform testimony of great criminals in their dying moments is given simply to shield themselves. While they confess their guilt in yielding and in permitting evil forces to usurp the throne of their judgment, yet they bear God witness to the fact that "we wrestle not against flesh and blood" alone.

Similar to this is the testimony of all good men. No thoroughly good man ever has doubted that his goodness came to him from other than original sources. If men say with all honesty, "This act is mine," how can we account for the humility which is the sure accompaniment of real goodness? How can we account for the protestations of these men that their goodness has been suggested to them, that they are at best only willing instruments of the Divine Providence, were not this conviction produced by the facts of man's spiritual experience? We are therefore, by the testimony of all great men, of all bad men, of all good men, in contact with other spiritual forces outside of mankind, and above and below us in moral goodness.

An analysis of the process which takes place in an act of conscience reveals the same truth. John says of Christ that he is the true light which lighteth every man coming into the world. Corresponding to this statement is the fact that in all human experience man is ever prompted to consider the moral qualities of actions. That prompting is the work of the Holy Spirit. The judgment that men form when their attention has been called to the moral quality of acts depends upon their education and their environment. The Holy Spirit will indeed enlighten our

minds if we seek for that enlightenment. We also may learn from the study of God in nature, and above all from the Bible, what the will of God is concerning us. But this judgment which we reach is the result of our own mental processes. God's Spirit does not dethrone our reason and pronounce for us. The judgment, therefore, which you form is your own judgment, and may be correct or may not be correct, according as you have used or failed to use the means of enlightenment which God has put into your hands. But the moment a judgment is reached in regard to a moral duty, then comes the Holy Ghost again and prompts us to do that duty. Then again the Holy Ghost pauses in his work. He does not cause your own will to abdicate any more than he dethrones your reason. He allows you to make the choice either to perform this duty or to reject it. But immediately following that choice there comes an approval or a condemnation which is the work of the Holy Spirit. Paul says, "When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, and their consciences, also bearing witness, . . . while accusing or else excusing one another." Again he uses another expression which shows how fully he identifies conscience with the witness of the Spirit. In writing to the Corinthians he says, "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity . . . of God, we have had our conversation in the world, and more abundantly to you-ward." Here he declares that conscience bears witness to his holiness, that conscience bears witness to the fact that he is living in the grace of God. In another place he speaks of the Holy Spirit bearing witness to our adoption. What, then, can

he mean by saying that conscience bears witness to a man's holiness, except by saying that the approval or disapproval of conscience is God's Spirit speaking to our souls. John Wesley, in a sermon upon this very text, took this view of conscience and defined conscience as "the indirect work of the Holy Spirit," whereas the witness of the Spirit is his direct work.

We have now presented briefly and imperfectly the theory of man as taught us in God's Word. Over against this theory stands the materialistic theory of man. I am not now saying that every materialist is an evolutionist. Very many who hold the spiritual view of man think that evolution was the method by which God introduced him to this earth. Other evolutionists have believed that there is no kingdom above man; that man has no spiritual nature; that he is purely materialistic in his origin, and that he is destined to annihilation. You see in a moment which is the nobler and grander conception of man. Am I preaching this afternoon to beings in human form, but to beings which, after all, are only animal in their origin, beastly in their characteristic motives, and destined to annihilation, or am I preaching to beings who feel in themselves that this life is a life of probation, who feel conscious of temptations to lower life on the one hand and to divine summonses to a higher life upon the other? Does not your own conscience bear witness to the fact that there are higher forces around you than mere material forces? Can you account for the voice of conscience within you, save by saying that it is the voice of God above you? Here comes the summons to do a good act. Is the summons self-originated? Nay, do you not yourself consider that summons as a message which comes to you from without? Do not you yourself decide either that you will obey or dis-

obey that summons? The summons, therefore, was not originated in your personality. It is only as you accept it from without and make it your choice that it enters into and becomes a part of you. Your own consciousness, therefore, witnesses to the fact that you are in contact with other forces in this universe, both for evil and for good. The testimony of all other people in history confirms you in your own conviction. The testimony of your own consciousness is established by the universal consciousness of the race. Above all, the plain teachings of the Word of God are unmistakable in regard to man's spiritual origin and his immortal destiny. There is not a shadow of doubt in God's Word in regard to these qualities in man's nature. From the first chapter of Genesis, which declares that God breathed his Spirit into man, down to the last chapter of Revelation, which represents the human race as gathered about the throne and participating with the angels in the kingdom of heaven, the whole teaching of this Word reenforces the declarations of your own consciousness that man is a spiritual being with an immortal destiny before him. I therefore stand with the highest and noblest of the race; I stand upon the testimony of my own consciousness; I stand upon the consciousness of all the race, upon the Word of God, and upon the testimony of Jesus in regard to man's possibilities.

Some of you are wrestling with doubts. You cry out in your anguish, "How may I know that God visits me?" You must at this point adopt the experimental method, the method of all science. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak from myself," says Jesus. You reply, "This dethrones reason at the beginning of the Christian life, and demands an act of trust." But did you ever

think that trust is the gateway by which you enter every service and art in life? If a boy comes to the professor of mathematics and says, "Make plain to me this problem in differential calculus, and I will enter your department," the professor at once replies: "I can only make plain this abstruse proposition when you have fulfilled the conditions. If you will study with me until your reasoning faculties are developed, I can make plain the proposition." And the boy enters upon the study of pre-mathematics, the most exact science in our curriculum of faith. If a young man stands at the threshold of the university and says: "Entering college is a step into an unknown realm. Show to me beforehand the light which rests upon the hills of science and the mountains of human culture and I will climb their steep," by no possibility can you demonstrate to this young man the difference between his present ignorance and his future wisdom save by leading him along the pathway of intellectual endeavor. He knows something of his present ignorance. He knows that what wisdom he has acquired is good. He has the testimony of others. He must trust these and fulfill the conditions before more light can come. So you know the unsatisfactoriness of a state of doubt. You know that some portions of light and peace have come so far as you have been obedient to the true light, which lighteth every man coming into the world. You have the testimony of thousands who have found spiritual peace and light by making the test to which Christ invites us. Will you demand a test at the threshold of the church which you did not demand on entering the university? Will you in the name of a false rumor demand beforehand a demonstration in Christianity which never has been furnished in the realm of pre-mathematics? Recognizing that your life is a probation; recognizing the

instability of your present moral state, beset by temptations which would drag you downward, and conscious of heavenly impulses; listening to the testimony of the noblest men and to the voice of Jesus in regard to your spiritual possibilities, with your heart crying out for the living God, will you not enter this higher life by the same act of faith which you have exercised at every stage of your existence?

Will not the very experiment exalt you rather than dethrone your reason? Do you already believe in purity of heart and long to be made pure in life? Does not Jesus summon you to a purity of heart which you have not thus far known? Does he not summon you to a courage which your reason has always approved, and to a loftier moral courage than you have yet attained to? Does he not summon you to the abandonment of every evil habit and to obedience of every noble impulse? Will you be less manly and womanly by this experiment, if you can go no further, of accepting Christ as your Lord and Saviour? When, therefore, the summons is to the surrender of your will to the highest and noblest being in the universe, and when this experiment has in it the possibilities of achieving a higher position in the scale of created being, of breaking the fetters of inherited sin and becoming a part of the New Humanity in Christ, can you afford not to make a trial?

3. *"Thou hast made him a little lower than the angels."* What are the characteristics of man's nature which leads God to declare that he has made him a little lower than himself? The first is his spirituality. He is something infinitely above the material world. Mountains may fall upon him and crush his body, lightning may strike him and drive the breath of life out of him, the wild beast may

rend him, the ocean may swallow him up, man feels again and again as he stands face to face with nature the intimations of his mortality, and the certainty of the cessation of this physical life. And yet he is greater than the entire physical universe. The mountains may fall upon the body, but they cannot annihilate the spirit. The ocean may swallow him up in its majestic and mysterious depths, but the ocean cannot swallow up the soul. It will outlast this physical world. A single soul outweighs the globe on which it lives. Daniel Webster once pointed to a newsboy upon the streets and said, "That boy's soul is worth more than this physical universe." That statement is true of your own soul, and of my soul. We shall be present to witness the disappearance of the physical universe. We shall see the mountains melt and the oceans disappear. We shall see the moon turning into blood and the fires of the sun burning out. We shall be present in the wreck of matter and the crash of worlds. "Thou art infinitely greater in that thou art a man than is any man in that he is a king." Again and again we say to young people, "Cut your garments according to your cloth." Yes, cut your garments according to your cloth. But remember that only the seamless robe of Christ's righteousness can fit you for the company of the angels and the purity of heaven. Only as you plan for eternity have you planned worthily of yourself. "Thou hast made him a little lower than the angels."

The mark of your greatness is your freedom. This is a distinctly divine faculty. It is the faculty which enables man to be man. It is only through the wise use of freedom, it is only through the choices that he makes that man truly reaches his personality. You can maintain your choices against the solicitations of the lower nature. You

can this afternoon choose God and holiness and everlasting life and you can say to all the devils of appetite and passion, "Get thee behind me, Satan." Nay, more, this "fateful boon of freedom" is such that you can resist all the influences of all the good men that can be brought to bear upon the human soul. No pleading can break your own will. No choice upon the part of others can be substituted for your own choice. No efforts upon the part of this entire universe can overslaugh the freedom of one single soul and force that soul into the kingdom before it decides for itself. Nay, more, in this "fateful boon of freedom," a man can stand face to face with God and can hold back the Almighty. It is only in your will that you are omnipotent. And so far as your own destiny is concerned you are absolutely omnipotent. You can say to God himself, "Thus far shalt thou come and no farther." Christ only stands at the door of your heart and knocks. Even the Deity will not overslaugh your freedom, will not thrust itself upon you against your will. "What is man, that thou art mindful of him?" Think of your spirituality, think of the fact that your soul outweighs the entire physical universe, think of the marvelous power of freedom by which you can become identified with God or by which you can resist the Almighty, and then you may realize something of what the psalmist meant when he cried, "Thou hast made him a little lower than the angels."

You have not simply freedom and spirituality, but involved in your spirituality is immortality. This subject is literally incomprehensible. The human imagination falls prostrate before its effort to grasp this doctrine. The endless years of God are yours. Dr. McCabe said the other day in our prayer meeting that the greatest work in the universe was the salvation of a soul. He spoke of that

great astronomer who had discovered a new star and whose name, by the consent of all the astronomers in the world, has been attached to that great distant world. What a triumph of human genius! What an honor for a man to have, not the street of a city named after him simply, not the city itself named after him, not a commonwealth bearing his name, not simply an ever-flowing river nor the everlasting hills, but to have an entire world bearing his name down to the end of time! But you who bring one soul to Christ have secured an infinitely higher honor than he who has emblazoned his name upon a distant world. That soul will be present in the wreck of matter and the crash of worlds. Nay, eternity will scarcely have begun then. I shall see you millions upon millions of years from to-day and we shall then be younger than I feel this afternoon. We read in the Bible of the morning stars singing together. Infinite years after the songs of the morning stars have risen to the high praises of their noontide, and have sunk to the anthems of the evening, infinite years beyond that we shall see each other. Then time shall cease. But you and I shall be present when eternity begins. Is any exhortation needed to lead you to the wisest choice in regard to your spiritual life? Thinking of your place in the universe of God, feeling these conflicting desires within you, appetite dragging you down, aspiration drawing you heavenward, assured that angels and devils are wrestling for the possession of your soul because they realize its infinite worth better than you now realize it, with God Almighty so interested in you and so loving you that he "sent his only Son to die for your redemption," with the Holy Ghost pleading with you to-day, with eternity opening up with its infinite possibilities, what decisions will you reach to-day?

VII

HOW TO BECOME THE BEST POSSIBLE PREACHER[1]

This is Commemoration Day. I know no better way of hallowing the memory of the founder of Drew Theological Seminary, and of the men whose labors here have made her name known round the world, than to help the young men within her walls to become the best possible preachers.

Eloquence, as the word implies, is the speaking out the thought which is within one. Herbert Spencer, in his remarkable essay on "Style," thinks that style consists in the conveyance of the thought of the speaker to the hearers with the least possible effort upon the hearers' part. But the preacher is something more than a mental postal carrier. He is not content to carry his thought to the minds of other men and leave it at their disposal. He aims, rather, to make his purposes enter into and become part of the persons to whom he speaks. His success is measured by the degree to which his thought and feeling and purpose become incarnate in other lives. Preaching is the art of spiritual reproduction. God is the supreme preacher. He bodies forth his wisdom and his power in the physical universe. He expresses his truth and his love for us in revelation. But revelation culminates in the incarnation, and the supreme aim of Christ is to help us to become children of God. The scientist thinks God's thought after him; the preacher does God's work with him.

[1] Address delivered before the students of Drew Theological Seminary, Madison, N. J., on Commemoration Day, October 18, 1900.

I. The Mastery of Truth

The first requisite of preaching is the mastery of the truth. We occasionally hear some declamation against doctrinal preaching. If doctrinal preaching means simply that parrotlike repetition of truths which the speaker never comprehended, then the sooner we are rid of it the better. But doctrine, as the word itself indicates, means teaching, and the preacher must be a teacher. Emerson says that man will be best heard upon a public occasion who knows most upon the subject in hand. Old Dr. Emmons was accustomed to say that the greatest fault in delivery is not having anything to deliver. "Fill up the cask, young men," was the advice which this profound theologian was constantly giving to his students.

The reason why truth is essential to a sermon is because truth is simply an expression of the laws of the universe. However much the speaker may lack in art, or even in personal character, if he utters the truth upon the subject in hand, the world must heed his message, because the laws of the universe are on his side. Newton possessed little art and Bacon was lacking in character, but the world and the church were forced to accept the teachings of these men, because their truth was but an expression of the thought of God, and the universe was constantly confirming it.

Reading. Perhaps the first condition for the mastery of truth is the reading of good books. Frederick Robertson, the most helpful preacher of this generation, was a profound student of Plato and of the Bible. Socrates was accustomed to say that "every man is sufficiently eloquent in that which he clearly understands." Do not try to master all of the books which are published, even in

theology. Dr. Latimer was accustomed to say that Germany during the last thirty years has given us only three great books, Dorner's Person of Christ, Rothe's Ethik, and Müller's Christian Doctrine of Sin. Master these three great works and you can neglect a hundred lesser volumes. I began reading Demosthenes's "Oration on the Crown" as a college student, with the vague conception that eloquence was some ethereal quality by which men were constrained to accept the will of the speaker against their judgment. The "Oration on the Crown" was a revelation to me. Demosthenes knew the entire history of Greece; he had mastered the principles underlying Greek development, and he presented the real philosophy of history in that marvelous oration. One day, in my surprise and enthusiasm over the fresh discovery, I said to the professor, "There is no trick at all in Demosthenes's eloquence; I could make as good a speech myself if I only knew as much."

"Doubtless you could," replied the professor, "if you only knew as much."

While the young preacher should master a few great volumes he should be steeped to the lips in the Bible. Be, as John Wesley said, a man of one book, and let that book be God's Word.

Meditation. But reading must be supplemented by thinking. The curse of modern life is that we read the daily newspapers and think in flocks and herds. The prophet is a solitary thinker. It was to the everlasting credit of Emerson and Darwin as students that they consented to poor grades in their classes rather than attempt to memorize and repeat like parrots the lessons prescribed for them. They would not take mental food more rapidly than they could digest it. The secret of Newton's dis-

coveries of the laws of nature was, in his own language, "Thinking, thinking, thinking." As well call a mere recruiting officer a great general as to reckon a mere encyclopedist as a great orator. The great preacher may, like Shakespeare, borrow materials from various sources, but he will so assimilate his truth and recast it that it will come forth with the stamp of his imperial genius upon it.

Openness of Mind. But next to reading and meditation the third condition for the mastery of the truth is openness of mind. Did you ever think that you probably learned more during the first five years of your life than during any subsequent ten or fifteen years of your experience? The child learns an almost complete use of his mother tongue and the complete use of hands and feet and all the organs of the body before he is five years old. The reason many of us cease to grow early is because of our intellectual laziness and our love of conformity. We do not keep our minds open to new truth. We do not give expression to the fresh impressions which truth makes upon our minds. We strive to conform to the standard set by other people, until we lose our freshness and originality. Most men's minds have crystallized by the time they are fifteen years of age. They seldom change their political convictions after boyhood. They often select their professions before they are twenty years of age. Even prayer, which should be supremely an act of standing before God with open mind, saying, "Speak, Lord; for thy servant heareth," is rather an attempt to persuade the Almighty to accept our ways of thinking. You have heard of the young minister who told the Bishop at a Conference very confidentially that the Lord had directed him to select a certain young lady whom he had met at the Conference as his future wife. The Bishop looked puzzled and presently

replied that he felt sure there must be some mistake, for he was the third young man who had told him during the week that the Lord had directed him to select that woman for a wife. Even praying in such cases, if I may use the expression, becomes an attempt to "log roll" the Almighty.

Does it not strike you as strange that during all the wrestling in prayer which occurred on both sides during our Civil War no man changed his convictions? Stonewall Jackson was so strenuous in his praying that God took him up to heaven in a cloud of war in order that his servant with a breaking heart might see that the heavenly Father was answering his petition in a vastly wiser manner than the Southern general dreamed. Nothing so impresses me in studying the development of Jesus as his openness of mind. He has not the slightest regard for consistency. At one moment he discourages his mother in regard to a miracle and a few minutes later performs the miracle. He refuses to go up to Jerusalem with his brethren and a little later goes up in secret. The reason for his sudden changes and rapid development was that his eyes were always upon God. "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." Openness of mind, the scientific spirit, a fine judicial candor is a crying need of the young theologian. There is yet new light to break out of the Word of God.

The Obedient Will. But more important for the mastery of the truth than broad reading and deep thinking and openness of mind is the obedient will. The most striking fact to the student of anthropology is the chasm existing between our conduct and our convictions. The great work of the preacher is not so much to give the world new light as to show men how they may find power in

Jesus Christ and through the indwelling Spirit to live up to the light which they have. This high living is essential to the prophetic spirit. You will never be called to be prophets of your age, you will never see visions and dream of the undeveloped possibilities of human nature until you live up to the light which God has already vouchsafed to you. Truth is not a commodity to be put up in packages called sermons and dealt out to your people, in return for which you are to receive their applause and support. Traffic with the truth and you lose the truth. Instead of striving to possess the truth be content rather to let the truth possess you. Be God's mouthpiece, his messenger, emptying yourself of self-will and becoming a mere hollow tube through whom he speaks to men. Be possessed of the passion for truth and of a passion for souls.

Interpreters of Truth. In concluding my words upon the truth let me assure you that it is possible for you to be doctrinal preachers in a deep and high sense of that term and yet not indulge in a mere parrotlike repetition of the contents of theological encyclopedias. Every age must think out its theology for itself, and it is your peculiar privilege, young men, to interpret freshly, in accordance with the scientific spirit, the great truths of revelation to the men of the twentieth century. I know no better earthly pattern of what I would have you be as preachers of the truth than was John Wesley. Wesley did for Christianity, in some measure, what Bacon did for science. Bacon found the scientists busy with abstract theories and indulging in *a priori* speculations. He taught the philosophers to submit their speculations to the practical test of experiment, and thus he became the father of modern science. Wesley did for theology what Bacon did for the philosophy of his day. Wesley's appeal to experience

exactly corresponds to Bacon's appeal to experiment. Wesley overthrew the Calvinistic theology, not through The Arminian Magazine, but by demonstrating that Calvinistic theology could not quicken the conscience of the nation and give rise to a great spiritual awakening, such as he desired to produce in England. It was by the test of experiment in revival work, not by the logic of the articles in The Arminian Magazine, that Wesley gave our Anglo-Saxon peoples the Arminian theology—the golden mean in philosophy, a theology exactly adapted to our practical genius and fitting us for the moral leadership of the world. The Britannica may, indeed, say that Wesley does not deserve to be ranked as a philosophical thinker. But, like Newton and Bacon and Augustine, Wesley becomes one of the great leaders of the world because he applied, in part at least, the scientific method to the solution of theological problems. Wesley's unfinished task remains for completion at your hands. God grant that you may be deep readers, profound thinkers, men of open mind and obedient will, so that God may be able to use you as the prophets of the twentieth century.

II. The Art of Expression

The second requisite of successful preaching is art. By art I mean, in the first place, the expression of the truth in its ideal form. If you simply spoke your own message, young men, you could not then afford to come into the pulpit with a slovenly manner. I have known a strong man to prove wholly unacceptable to his people because of his unbrushed boots or his soiled necktie or his neglected cuffs. How much less can we afford to offend in manner when we appear as messengers of the heavenly Kingdom. But by art I mean not simply attention to personal dress

and manners, but the aim to make your language the most perfect embodiment of your thought and feeling and purpose. If your character is only pure the highest art is found in perfect sincerity. Art has done its utmost when it has perfectly revealed that which is within. Water is transparent and faultless when it reveals pearls, if there are pearls at the bottom, and mud, if there is only mud at the bottom. But, strange to say, perfect naturalness is one of the rarest arts in the public speaker. Indeed, few of us have a voice like Spurgeon's which will reach five thousand people, and yet sound entirely natural. Few of us have the silver tones of a Phillips, on which our messages may ring out as if flung from heaven. With even the Greek language, a more perfect medium of expression than our English tongue, Demosthenes recognized that it was difficult to make the oration express all the varying shades of thought and feeling, so that he said the great speech must be as it were "carved in brass." Browning sings:

> "What hand and brain went ever paired,
> What heart alike conceived and dared,
> What act proved all its thought had been,
> What will but felt the fleshly screen?"

Every great work in literature consists of the truth of the age from which the work sprang, embodied in the highest literary form. The great works in literature, like the writings of Homer, Virgil, Dante, Milton, Shakespeare and so forth, have usually been poetry, because the poet has been willing to labor over the form as well as over the message which he has for the world.

> "In the elder days of art
> Builders wrought with patient care,
> Each unseen a hidden part;
> For gods see everywhere."

But art is not simply the ideal embodiment of the truth. It consists in the adaptation of the truth to the persons to whom you speak. Mrs. Wesley was asked one time why she told a certain lesson to her boys over and over again, twenty times. "Because," replied Mrs. Wesley, "they had not learned when I had told them nineteen times." So the preacher must give line upon line and precept upon precept, here a little and there a little, because he loves his people and cannot rest until they accept the truth.

The secret of art is love of the truth and love of the people. Love endureth all things, hopeth all things, believeth all things. Such love is sure to make one practical and also hopeful. If you are a pessimist in your philosphy first correct your digestion. If your pessimism still persists, then go to Wall Street and become a bear on the market, or at least get out of the ministry. No man has any right to become a messenger of the Kingdom, to attempt to tell men of the hopes of the new humanity in Jesus Christ, who does not see the unpicturable possibilities of human nature.

I am told that one of our ministers saw in Professor Bowne, of Boston University, when he was a lad simply a good express agent at the best, and advised him to continue driving his cart, and that another minister saw in him the possibilities of a scholar, and encouraged him to go to college. The very fact that multitudes of people can read the poetry of Shakespeare or the psalms of David or the Gospel of John and appreciate these marvelous products shows that they have the same generic qualities which the creators of these great literatures possessed. If Shakespeare passed from a puling babe to the greatest genius our English literature has produced in the short space of

fifty years, what, think you, are the possibilities of the dullest man in your audience after he has had a thousand years of development on the other side?

The reconciliation of the real and the ideal in art arises from the fact that art, in its highest form, is the expression of the divine mind, and that the men to whom we minister are created in the divine image. I never think of art in its ideal form and of art as adaptation without two pictures rising in my mind. I see, in the first place, Wendell Phillips, the prophet of freedom, standing upon the mountain heights of liberty and summoning the people either to climb these mountain heights or else warning them that they would perish in the valley below. Sometimes, when the people seemed deaf to his entreaties, the prophet's exhortation turned to cursing. I see, on the other hand, another man going down into the valley where the people lived, not that he might win their votes and be popular and abide with them in the valley, but that he might lead them step by step from their lower position up the mountain heights to freedom. God pity the American people if the time ever comes when we cease to honor such prophets as Wendell Phillips. But while I honor Phillips as the prophet of freedom, I love more Abraham Lincoln, who was not content to stand upon the mountain heights and curse the people below him, who was not content to go down in the valley and abide with the people like a demagogue, but who, like a shepherd of the nation, led us from the lower plains of slavery up the mountain heights of freedom.

The best picture of the preacher's adaptation to his people is found in Goldsmith's lines:

> "A man he was of all the country dear;
> And passing rich on forty pounds a year.

Unskilled he to fawn and seek for power
By doctrines fashioned to the varying hour;
Far other aims his heart had learned to prize;
More bent to raise the wretched than to rise;
But in his duty prompt at every call,
He watched and wept and prayed and felt for all.
And, as the bird on fond endearment tries,
To tempt its new-fledged offspring to the skies,
He tried each art, rebuked each dull delay,
Allured to brighter worlds, and led the way."

III. Personality

The third and highest condition of the preacher's success is personality. Your character is your capital as a preacher. A young teacher asked Carlyle how he might succeed in his profession. Carlyle wrote: "Young man, be that which you would have your pupils be. All other teaching is unblessed mockery and apery." A young man asked Demosthenes the secret of eloquence. "Action," replied the orator. The young man did not clearly understand Demosthenes, and repeated the question. Again Demosthenes answered, "Action." A third time the young man asked the question. And again Demosthenes thundered, "Action." Some of the commentators have stumbled over Demosthenes's reply as much as did the young man. One exegete thinks Demosthenes meant to say that gesture is the secret of eloquence. Only a dancing master could have dreamed of such an exegesis. Demosthenes had spent his years in toil for his beloved city. He sacrificed his fortune and at last his life itself for the liberty of Greece. And the word which Demosthenes used in reply to the young man's inquiry is the word which indicates conduct, life, action. In a word, Carlyle simply repeated the direction of Demosthenes.

At the outbreak of the Civil War I was permitted to go to the county town and see the boys enlist. We desired to raise one company in our county that day and excitement was running high. Two prominent lawyers were candidates for Congress and one of these men was asked to address the meeting. He became very eloquent, in the common acceptation of that term, but the conclusion of his remarks was, "Go, boys, go!" In some strange way this speech chilled the enthusiasm of the audience and no one responded to the call for volunteers at the close. His rival was then introduced to the audience and in his paroxysms of eloquence he made the American eagle scream, but the conclusion of his speech also was, "Go, boys, go!" and at its close not a man responded to the summons for volunteers.

At last Silas Davis, a Baptist deacon whom everybody in the county knew and loved, arose and said, in substance: "Boys, God has been good to me; he has given me threescore years and ten, and I offer him very little in offering the remnant of my life. He has given me a good home, good neighbors and the best country the sun ever shone upon, and rather than see the old flag hauled down I propose to go and help save the Union. Come, boys, and enlist with me." Mr. Davis had not reached the table before thirty men were on their feet, shouting: "You stay, Uncle Silas. We will go and save the country!" and inside of thirty minutes after this good man had spoken his word and sealed it by his signature, two companies had been enlisted instead of one. That speech was an illustration of what Demosthenes meant in saying that eloquence is action.

Milton was accustomed to say that every great poem is the lifeblood of a noble soul. Emerson said: "I know only

that which I have lived." The reason for the immortality of The Pilgrim's Progress, of Goethe's Faust, of Dante's Inferno and of Shakespeare's poems is because these masterpieces are throbbing with the life of their authors. Buffon was accustomed to say: "The style is the man." Never dream, young men, that you can lift your people to some height of Christian experience which you have not already reached yourselves. Even Jesus never thought that he could lift people to some spiritual heights which he had not experienced, hence he says, "For their sakes I sanctify myself," and again he adds, "And I, if I be lifted up, will draw all men unto me."

This openness of mind, this obedience of the will, this total surrender of your personality to God is the condition for the enduement of the Holy Spirit and that strange experience of power over other hearts which is sometimes called unction. William I. Fee is the greatest pastor Cincinnati Conference ever produced. He led ten thousand persons into the church and one hundred and fifty young men into the Christian ministry. The secret of it was not his eloquence, but his character. Read the two remarkable volumes of Reminiscences which Dr. Fee has published, and also The Record of God's Dealings with His Servants, by George Müller, of Bristol, along with the Acts of the Apostles, and you will learn the secret of the baptism of the Holy Spirit.

The Head of the New Humanity

Christ is the head of the new humanity. I can scarcely realize, much less describe, what you may become when your personality is reenforced by God. Can you imagine how the disciples brought out the five loaves and the two fishes before five thousand starving people, and offered the

lad's frugal meal half contemptuously and more than half despairingly, saying: "What are these among so many?" But they put their little all into the Saviour's hands. Again, can you imagine the surprise with which they saw these slender provisions, with the divine blessing, multiply and multiply and multiply, until they sufficed for the entire multitude, and then furnished a basketful for each separate disciple? I have tried to hold up high ideals before you this morning. Some of you may be saying in your hearts, "Who is sufficient for these things?" Possibly you are discouraged. If you bring your gift to God this morning, you will fling it down half contemptuously and more than half despairingly. But if you in perfect sincerity surrender your all to Christ, I can imagine the surprise and gladness with which you will find him later feeding churches and communities, and perhaps nations, through you.

Men little dreamed a century ago of the force that inhered in steam or electricity. If anyone had prophesied one hundred years ago that we should multiply our physical powers a thousandfold by using the forces which are all around us in nature, he would have been dismissed as an idle dreamer. It is the glory of modern science that she has taught man the secret of nature and brought him to his kingdom. Do you suppose, young men, that there are no corresponding revelations of power in the spiritual world? The world is awaiting its spiritual Darwins and Fultons, its Bells and Edisons, to reveal to it the possibilities of God in a human soul. The old conception of man found its embodiment in the Sphinx, a being half human, half animal. The new conception will not be an Egyptian Sphinx, but a being wholly human, because he is a child of God. Do you remember that strange prophecy of Daniel, in which he portrayed the kingdoms of the world, the first

one by a beast, and the second by a beast, and the third by a beast, and the fourth kingdom by a beast more destructive than all the others; but at last Daniel catches the vision of the coming of one like unto the Son of man, who shall rule the nations of the world? This is not a petty forecast of Macedon, followed by Rome, etc., but a vision of the continual warfare arising from our half human and half animal kingdoms until the advent of the Son of man.

The secret of manhood is becoming a child of God, and the secret of the preacher is in the repetition of the miracle of the incarnation until he comes to something of the measure of the stature of the fulness of Christ. So let me close by pointing you to him.

I can sum up all I have tried to say in two texts, and I give them at the close rather than at the beginning, so that you may remember them and catch their inspiration long after you have forgotten my words. Jesus is the supreme Teacher of the world, and he sums up his own life by saying, "I am the way, the truth, and the life." "I am the way"; that is his art. "I am the truth." What philosopher ever dared to make this claim of Jesus? The most Plato would dream of saying is, "I know some part of the truth." But one secret of Christ's power is his ability to say, "I am the truth." "I am the life." It was not the truth which Christ proclaimed, nor the marvelous art with which he proclaimed it, but his life which was the light of men. It is not from the Mount of the Beatitudes, but from Calvary, that he redated history and reorganized society. How simply and marvelously he sums his whole life up in the text, "I am the way, the truth and the life!" Add to this text for your own comfort that other promise falling from his lips: "Ye shall receive power after that the Holy Ghost is come upon you."

VIII

THE REENFORCEMENT OF PERSONALITY[1]

But as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.—*John 1. 12, 13.*

We find the ideal of our text stated by our Lord as the purpose of the Sermon on the Mount: "Let your speech be Yea, yea, Nay, nay," "give to him that asketh thee," "love your enemies," etc., "that ye may be sons of your Father in heaven." That sermon is indeed summed up in another expression a little later: "Ye, therefore, shall be perfect, as your heavenly Father is perfect." But this is only clothing the same fundamental thought of realizing our sonship to God in another dress. The development of character, the perfection of the human soul, the reenforcement of personality is the aim not only of our text and of the Sermon on the Mount but of the New Testament and of Christ's coming to the earth. This thought will become clearer from a study of the elements of personality, together with the unfolding of our text.

We recognize the great value of the old divisions of personality into intellect, sensibility, and will. But we do not regard these divisions as scientific, because the powers which they are intended to distinguish run into each other. That which differentiates human volition from mere animal impulse is the fact that human choice is guided by

[1] **Baccalaureate Sermon, Ohio Wesleyan University, June 18, 1899.**

reason, and inspired by affection instead of being merely instinctive. Hence the human will is not distinct and separate from the intellect and the affections. Again, thought and feeling blend in every act of consciousness. There can be no feeling until that feeling emerges in consciousness. But the moment a feeling or sensation enters the consciousness it is intellectual as well as emotional. Hence, intellect and sensibility are not distinct from each other. The old divisions of man into intellect, sensibility, and will cannot prove a final analysis of personality.

Instead of following the *a priori* method and seeking a logical division of man, let us follow the scientific method and try to describe the elements of personality in the order in which they emerge in consciousness. The first element of personality which emerges in a child is its consciousness of freedom. This is identical with, or at least an outgrowth of, its consciousness of self. The second stage in the development of personality is a child's consciousness of its talents and powers to meet its vocation, or at least its consciousness of a vocation. This seems to be an outgrowth of one's consciousness of the external world, and an attempt of the soul to adapt itself to its environment. The third stage in the development of personality is the recognition of the soul's dependence or the consciousness of a higher power. This is identical with one's consciousness of God. The first element is that which differentiates you from the animals and identifies you with the human species. It may be called your humanity. The second element is that which differentiates you from all other human beings, and constitutes your peculiar essence. It may be called your individuality. The first two elements are yours by birth; the third element is the result of your personal choices. It is that which is realized when you

become a child of God; it is that which is added to you by virtue of your spiritual union with God. For lack of a better name we may call it your divinity. Probably the three divisions of personality here suggested, or at least the three names given, will not prove final, for we are breaking new ground to-day. But let us see how these three stages of personality seem imbedded in our text, and how they emerge in our personal growth.

I. Humanity

The first element in personality is one's humanity. It is that which differentiates you from animals and identifies you with the human species. We heartily accept the phrase common in Methodist theology, "the new birth." Being born again, as used by Christ, however, does not seem to us to be identical with John's expression, "becoming children of God." According to John's teaching, being born of God and becoming a child of God are related, but distinct processes. The former is the birthright of every human being, and it is that which constitutes his humanity. Being born of God does not make you a child of God, but simply gives you the right or power to become a child of God. Read the text again, omitting the intermediate clauses: "But as many as received him to them gave he the power to become the sons of God, . . . even to them . . . which were born . . . of God." The text is a paradox. If one is already born of God, what need has he to become the child of God? But John here strains language in the utterance of one of the profoundest truths of personality. Being born of God is your birthright, and constitutes you a human being. Becoming a child of God is your privilege; but it depends upon your choice. Hence the new birth, or

becoming a child of God, is a process distinct from the divine prerogative of freedom and of power to become a child of God, which belongs to each human being in virtue of its humanity. A moment's reflection will show the wisdom of John's distinction.

The essence of God's character is holiness. But this holiness of God consists in his holy choices. Hence the condition of holiness even in God is freedom. It is impossible, therefore, for us to inherit holiness. Holiness is not a birthright, it is the result of choices. To be born of God, therefore, is to be born not holy but with his divine prerogative of freedom. To become a child of God, upon the other hand, is to use this freedom in holy choices and thus to become holy. Paradoxical as John's statement sounds, it is profoundly true that being born of God is a prerequisite of becoming children of God, but does not guarantee a Godlike character; that is the result of personal choices.

The slight bias toward righteousness, which is inherited from God, and which is the birthright of every human soul, is seldom recognized in our lives, because it often is overborne by our early sins, and because it never could have been strong enough to make the child instinctively choose the right. Instinctive choice is a contradiction in terms. Choice by its very nature is free. The incipient personality with which each of us begins life does not imply a distinctive character in each, which makes choices according to a nature given to it by God. Every human being, at the beginning of life, is nothing but an *empty capacity plus the power of choice.* Personality is an achievement, not a divine gift. Humanity is God's original gift to man; and the essence of humanity is freedom.

See how strenuously John contends that the right to become a child of God is a human right belonging to man as man. He first rejects the Jewish conception that the right to become children of God is the birthright of a peculiar race, that it belongs to the seed of Abraham. John says it is "not of blood." This overthrows forever the Pharisaic claim of the Jew, the contemptuous caste of the Brahman, and the parvenu aristocracy of the Anglo-Saxon. "Not of blood," thunders John, in answer to this egotistical blasphemy.

But John is not satisfied with the rejection of caste. There is a more dangerous pride than the pride of race. There is a more discouraging skepticism than that which arises from being an Indian or a Negro. Many a man feels within him the appetites and passions which are dragging him down to doom. Physical science furnishes many facts to confirm the fear that some children lose their chance of salvation through the sins of ancestors. Dr. Brower said at the Columbus meeting of the American Medical Association that of the seven hundred descendants of a vicious woman, five hundred have become criminals. "The fathers have eaten a sour grape, and the children's teeth are set on edge." On the other hand many a self-satisfied sinner feels sure of salvation without personal surrender because of the prayers and graces of his parents. Spiritual pride in one's ancestry is a peculiar danger of the children of ministers and of missionaries, and, I sometimes think, of the children of our Alma Mater. It is idle to deny that inheritance counts for something. Through the sins of parents some children's feet are heavy for running in the paths of holiness, while through the aspirations of other parents their children seem born with incipient wings to fly to the gates of heaven. But John, as if

speaking to our modern world, declares that neither lust nor sanctification upon the part of parents can doom or save a soul. "Which were born," he says, "not of the will of the flesh, nor of the will of man." John thus declares that no sins upon the part of ancestors can overslaugh our personality or efface the image of God in us.

This seed of personality, this element which we call our humanity, consists of our power of choice. Just because the will is spiritual rather than material it escapes analysis and presents the fundamental mystery of man and of God. But while this core of humanity cannot be classified under mechanical categories, we nevertheless recognize it in our consciousness. A materialistic conception of man makes an easy system of the universe. But the system is untrue to the facts. We can get a mechanical man only by abstracting the essence of every real man we meet, and presenting the mere shell of his nature to the materialistic philosopher. Consciousness is the beginning of all knowledge, of all science, of all philosophy, and the deepest fact of consciousness is the consciousness of moral freedom. The materialist can no more eliminate the consciousness of freedom from the human mind and have left such persons as you and I are than he can eliminate life from plants and animals and have them remain real plants and animals. In a word, freedom of will is as distinctive and essential a part of humanity as life is a characteristic of the vegetable and animal world.

Since freedom is the essential element in your humanity, the essential condition of your growth is the exercise of this divine prerogative. This principle throws light upon some of the problems which confront our modern world. Doubtless the child should be intrusted with freedom

earlier than is often the case. Physical compulsion should be well over by the time the child is five years old. Parents out of a timid dread of responsibility for their children keep them back from the exercise of freedom, and from a corresponding growth in manliness and womanliness. Parents and teachers should make a stronger effort to draw their young people into companionship with themselves, into partnerships in business, and thus aim to make them sharers of their ideals. Even if we fail in reaching this goal immediately, we should not insist upon mere external conformity, but with friendly counsels we should grant increasing freedom.

Upon the other hand we must bear in mind that the divine counterpart of freedom is law. God has bound the two together indissolubly in nature. He never forcibly holds back a child's hand when a little one thrusts it toward fire. On the other hand God never lowers the temperature of a flame because a child's hand is in it. Freedom and law are God's method of training the race. The method of science is guidance by experience. The principle of science is the law of cause and effect. The contribution of science to modern thought is the doctrine that we are in the universe of laws. Science is just now abreast of the Old Testament, and each generation and individual needs the discipline of the law before entering upon the dispensation of the gospel. The danger which threatens modern society arises from the denial of one of these two elements in our dealing with the young. The timid and conservative are afraid of freedom and try in every way to restrict it. The reckless in the use of freedom are the cowards in their dread of penalties. They are dupes of the tempter's promise that they can sow without reaping, that they can eat the forbidden fruit without

death. The remedy for the present ills in college and in society is more freedom in sowing and more certainty in reaping. Columbia University never calls a student for an absence from class or a failure in examination, but silently keeps the record. In the Medical Department alone, this spring, the names of twenty seniors and of forty freshmen were posted on the bulletin board, the week before Commencement, with the notice that they had failed to pass, and this was the first intimation many of them ever had received that their work was unsatisfactory. The Columbia professors maintain that society will not take the trouble to warn and rebuke young physicians for a neglect of their profession, but will silently pass them by, and that it is a kindness in the end to allow young men to meet the consequences of their neglect during their professional training. Perhaps such a course is too simple and silent and severe, with too much of nature and too little of motherhood in it, but I should rejoice to see this college lifting its students more and more out of the stage of childhood, and advancing them toward the goal of absolute freedom upon the one side and of invariable consequences upon the other. Were we to abolish every rule, and then keep records of actions and omissions which lower the standard of scholarship and manhood, and simply notify students as rapidly as they fall below the privileges of the university, we should decimate our number but educate the remnant. Through the sentimentalism of modern society and the maudlin mercy of the modern church our failure to set up restrictions would be characterized as indifference to the moral welfare of students, and our firmness in leaving penalties to follow sins would be called cruelty. But I am more and more convinced that a college conducted more nearly upon the divine principle of freedom and law, while displaying

some of the harshness, would possess much of the vitality of nature.

In politics also we have such aristocrats as George III, Pius IX, and Jefferson Davis; such moralists as Benjamin Kidd, and such "practical statesmen" as Platt and Quay, who insist that God ordained bosses and popes, white men and Anglo-Saxons to rule the world. Some even hold that God has restricted freedom not only on the ground of color, race, and religion, but even on the ground of sex. This is an illustration not of vicious thinking, but of the absence of thinking. More logical and consistent than these partial views is the materialistic philosophy which denies the moral freedom of all men. Strange how the old errors of caste, which have been trampled under foot by the modern world in every step of progress, crop up again in these closing days of the century. Southern leaders ought indeed to exclude from the suffrage the ignorant and the criminal, white and black. But to disfranchise a race on the ground that the black man is ordained for political servitude is to blaspheme the Maker of men. So, again, in dealing with our brethren in the tropics, I believe in American responsibility for the trust providentially committed to our care, and in the main heartily indorse President McKinley in dealing with the Filipinos. But instead of hesitancy and vague generalities, the President and Congress should have assured the Filipinos months ago that our highest desire for them is that they shall become an orderly and righteous, a free and united people. As rapidly as they can maintain even an imperfect order in any island, we should cease to impose upon that island justice from without. We should even be broad enough to recognize that the Filipinos have a right to their mistakes, and we should be patient with them, even if they repeat

some of the blunders and crimes which we committed on our way to freedom. We, who banished Quakers and hung witches, we, who are exterminating the Indians and still burning Negroes, ought not to be too exacting in the standard of external order which we set up for a half-civilized people. England too must grant her Indian subjects a more rapid extension of freedom, and an increasing measure of home rule if she is to avoid the blunder of an American revolution in the Indian empire.

God is the supreme radical. He gives every human being the fateful boon of freedom, and puts us all under an invariable system of laws. He forces even little children to choose between right and wrong, and to take the consequences. He puts infinite responsibilities upon us because he sees infinite possibilities before us, and because he knows that there is no path to Godlikeness save the stony path of freedom and of law.

II. Individuality

We have already seen that moral freedom belongs to you as a member of the human race. It distinguishes man from the animal; it constitutes your humanity. But being born of God involves something more than the divine prerogative of freedom. It carries with it not only a race quality but a personal inheritance. It not only accounts for your humanity; it is the key to your individuality. Humanity differentiates you from the animals and identifies you with the human species. Individuality differentiates you from every other member of the human race, and furnishes materials for your personality.

What is the origin of your individuality? It is doubtless due in part to your inheritance and to your environment and education. But when we seek for the final

explanation of these proximate causes of your peculiarities we are driven back to the Divine Providence. It is doubtless due to Him who "fixed the bounds and determined the habitations of men" that you were born in America in the nineteenth century, rather than in an African kraal in the eighteenth or thirteenth century.

Besides, ancestry and environment do not furnish a complete explanation of individuality. There is still an unknown X to be resolved—a unique factor to be accounted for. Twins, nurtured in the same home and going to the same school, nevertheless differ radically. A more striking illustration of the unknown X in individuality is found in such men as Lincoln and Shakespeare, Dante and Augustine, and, above all, in Jesus Christ. Renan's attempt to explain Jesus on the grounds of race and country is a signal failure. Inasmuch as ninety per cent of the scientists are theists, and go back to God as the original source of all life, why not have recourse to this unexhausted power to explain the existing X? It is vastly more reasonable and scientific, having posited a God, to believe in his divine immanence, to recognize his presence and activity in the world, than to place him upon a shelf among the fossils as an exhausted factor in the universe. "Born of God" implies not simply that God made you a member of the human species and, accordingly, gave you freedom; it implies that God put the stamp of individuality upon you, that your life was planned before your creation, just as Christ was a Lamb slain from before the foundation of the world, and that God has given you special talents for the fulfillment of your calling. Just as "conceived by the Holy Ghost" is the key to Christ's nature, so "born of God" is the key to your individuality.

I shall never forget one of Horace Bushnell's sermons on

"Every Man's Life a Plan of God." The very title causes the blood of young people to leap in their veins. The most inspiring and comforting thought that comes to me in connection with your future arises from the conviction that each one of your lives has been planned by God, and that if you accept the divine plan, each one of your struggles will yet end in eternal victory. There is much restlessness and indecision among you to-day. I never knew so large a proportion of a graduating class without definite plans for the future, or even for the coming year. The avenues of life never seemed so crowded as they are to-day. I can readily understand the increasing sense of responsibility with which you will turn from our portals next Wednesday, and enter a world where every road is crowded, where multitudes are seething with discontent, and where the vast majority of your competitors will struggle selfishly. It is sheer folly for friends to assure you that the world is looking eagerly for your coming, and that you can choose any plan of life and succeed. It is indeed true that your outward work is of little importance compared with the spirit with which you do your work. But if your spirit is right, you will discover the path of life. That Divine Providence which watches the sparrows fall and numbers the hairs of your head did not bring you into this world and launch you upon an eternal career without a plan of life; and you cannot win your highest success with any other plan than that which God made for you. Prayer will not lead God to change his original plan of your career any more than the cries of Christ in Gethsemane led God to remove the bitter cup from the Redeemer's lips, because your original calling is best for you, as the original plan of redemption was best for the Saviour of the world. You may indeed cry out, as did

Jeremiah of old, "He hath hedged me about that I cannot get out; . . . he hath inclosed my ways with hewn stone." But your necessity is God's opportunity. In the path marked out for you God walks before, and in the rear, and on either side. The same stony walls which hedge you in serve as an impregnable defense against external foes. Walking along this chosen path you shall no more miss your kingdom than when turning into the family yard next Thursday, and walking down the path which your earthly father laid out, you can miss the dear old homestead or your mother's welcome.

But, you ask, "How can I find my providential work?" By obedience to your inner call, by moving out upon the lines of your tastes and of your powers, by the advice of your sanest and most conscientious friends, by the experiments which you will be forced to make during the next few months. Above all, if you will unselfishly lay aside your own will and try simply to learn your duties rather than to enjoy your privileges, and seek the guidance of the Holy Spirit, you shall infallibly find your work. God's willingness to guide you to your tasks is guaranteed in the very fact that he has created you for these tasks. Your path probably will lead through a wilderness of temptations and a Garden of Gethsemane. It is possible that a dim consciousness of this fact has kept some of you, who are in the dark this morning, from perfect surrender and from clear light on the path of duty. Infallible guidance is yours if you pay the price of it.

With or without guidance you must move on. As the eagle tears the nest of the fledglings to pieces when the time for flying has come, so God is pushing you out of your temporary resting place, not that you may fall helpless to the ground, but that you may spread your wings and

soar above the clouds and rest in your native air. There is no more responsibility and care before you than you already have faced. All the responsibility which any soul is forced to take is the responsibility of making right choices, and that responsibility has been on you from your childhood. Indeed, if the generic choice of your soul is God's will, your responsibilities will grow less as your duties multiply. The statements of those who say that youth and college days are the happiest periods of life is the testimony of persons who have sinned and are reaping the consequences of their sins. You may look forward to greater activities, but I do not think, young people, that your burdens will be any heavier in the future than they already have been. On the contrary, there is a finer courage, a stronger confidence, and a deeper sense of rest as the victor draws near the goal. O, there is rest in action; not the rest of the night-hawk sleeping in the dirt, but the rest of the eagle as he pauses in his sunward flight; not the rest of the poor cripple as he lies idly upon his bed, but the rest of the strong-limbed, fleet-footed boy as he goes hurrying about his play; not the rest of still pools gathering slime and poison from inaction, but the rest of the mountain brooks as they go dancing to the sea; the rest of the stars which seem to us so still and motionless, yet nightly swing through infinite spaces on their heavenly way.

Your individuality accounts largely for your loneliness. God made no other soul just like you in the universe. There can be no greater character without responsibility. Each of you must act for yourself. The curse of our modern life is that we live in cities, read the daily papers, play at thinking in herds. Love is often a weak desire to lose one's responsibility in another. Your choices must be in some measure original. You cannot childishly follow

in any other's path, because God made no other soul just like you. Do not expect too much of your friends, nor pour out your heart to strangers. Let me whisper a secret in your ears: the world does not want to hear of your trials; it wants to feel your strength. That man will be most cherished in any community who is least voluble in telling his woes, and most patient and sympathetic in hearing the sorrows of others. Men pay you the highest and sincerest compliment when they unload their burdens upon you and ask not about your sorrows in return. The measure of greatness is the capacity to serve. Human love is an attempt to overcome the heart's loneliness, and it seldom succeeds. Do you suppose that Dante, or Michelangelo, or Saint John found full satisfaction in the petty life of the neighborhood in which each spent his days? Nay, do you suppose that Dante could have lost his individuality in Beatrice, or Michelangelo in Vittoria Colonna, or John in Mary, the sister of Lazarus? God made our souls like stars, to sit solitary in the heavens, influenced indeed by each other, but with impassable gulfs between us. Every soul is born alone. Every soul is alone in temptation. Every sin is a solitary sin, depending for its degree, and even for its existence, upon the state of the individual before God, and not upon the companions who join it in the outward act. Every soul is forgiven, if forgiven at all, alone on the ground of its personal penitence and faith. Every soul at last goes through the valley of the shadow of death alone, unless it finds the Divine Companion. Do not cherish too great expectation of your friends, as if they could satisfy you. The prophet must find companionship with God. The soul was made for God, and can find rest only in him.

The victor at the Olympiads received a laurel wreath.

After the victor had run race after race, and won wreath after wreath, he at last was relieved from further contests, and received a white stone with the name under which he had struggled for the prizes carved upon it. This stone made him the guest of the city which engaged to supply all his wants for the remainder of his life. So John tells us that the victor in the Christian life shall receive a white stone, and "on the stone a new name written which no man knoweth saving he that receiveth it." This name is not your old name, for your friends already know that. It is not the name of Christ, for all heaven knows that. What, then, can it be? Think a moment of the qualities which constitute your individuality. Each one of you has a personal ideal. The world knows not your aspirations, and possibly mocks at your puny efforts. Just as men catch only broken, dancing pictures of the moon upon the sea when winds are blowing, so your friends catch only broken, dancing pictures of your ideal on the stormy sea of life. But presently the troubled sea of life will be at rest, and then men shall see the perfect image. The new name which no man knoweth but he that receiveth it is your ideal realized. So far from your individuality being lost, even in God, John dares to speak as if Christ lost himself in you. He speaks of your soul receiving God, not of God receiving you. But this brings us to our third division.

III. Divinity

We have thus far found two elements entering into personality. The first element is humanity, which differentiates you from the animals and identifies you with the human species. The mark of humanity is freedom. The second element is your individuality. It is this which differentiates you from every other human being and

constitutes your peculiar qualities. The marks of individuality are the peculiar talents of intellect and sensibility with which God has endowed you. The third element of personality is your divinity. I use this word with hesitation because it does not quite express my meaning. Nevertheless, it is the best word which I can find. Jesus had no hesitancy in calling us children of God; in teaching us to call God our Father; in declaring that the Scripture in calling those persons gods to whom the word of God came could not be broken. I am sure that we regard the coming of God into the human soul as a fleeting possession, whereas the Holy Spirit may become a permanent endowment of human nature. Any scientific construction of the doctrine that man is a free being, any clear recognition that character is the highest part of personality, and that personality is an achievement and not an endowment, must recognize that our natural birth is only a half birth, that it is not in the proper sense the birth of the soul at all, that generation must be completed by regeneration and sanctification, that the New Testament reveals a new humanity. The New Testament is the farthest removed from pantheism. It does not teach that you are to be lost in God, but upon the contrary the New Testament strains language in its attempt to tell how God is to be incarnated in you. It is at this point that we may expect the reenforcement of personality.

John sums up this peculiar privilege in the phrase "becoming children of God." He mentions two methods by which this is to be achieved, namely, "believing on His name" and "receiving Him." John sometimes sums up the methods of becoming a child of God by the one word "faith." There is not a single case, however, recorded in the New Testament in which one becomes a child of God

or receives the special gift of the Holy Spirit without the use of prayer. Hence, faith and prayer are probably synonymous with "believing on his name" and "receiving him." Let us see if we can understand what John means by these terms.

Faith is spoken of as the substance of things hoped for, as the evidence of things not seen. Moses is said to have endured by faith, that is, by seeing Him who is invisible. In a word, "faith," or "believing on his name," is such a vision of spiritual realities as leads the soul to let go of this world and lay hold of God. Faith is the bridge by which the soul crosses from its finite to its infinite possessions. God starts our souls on their eternal careers in this world. We are first rooted in the earth through our senses. But we are like trees sown in the nursery or seeds sown in the hothouse. No large growth is possible unless we can stand transplanting. Our danger comes from the domination of the senses and the failure of faith. The purpose of God that you shall use the world as your starting point, but presently root yourself in eternal realities, shows the folly of worldliness. The world is a good nursery for souls, but a poor orchard. It is a camping place, but not a home. Lyman Abbott says: "It is a universal law of life that the lower serve the higher. It is only in the process of death that the higher sinks back into the lower. The organic world uses the materials of the inorganic in building up its structures. The elements of the mineral kingdom are turned into vegetables. The ox eats grass, and the grass becomes ox, not the ox grass." The worldling says, "The world is mine, and I am determined to possess it." "Yes," says Paul, "all things are yours, whether Paul or Apollos or Cephas, or the world, or life or death, or things present or things to come—all are yours."

But the chief end of man is to form his character, to achieve his personality; hence, the world must build up manhood, not manhood sink into worldliness. To estimate what a man is worth by the dollars with which he is intrusted is to turn the standard of living upside down. Money is to be turned into manhood, not manhood into money. The submerging of the spiritual in the material is as clear proof of death as the sinking of the vegetable back into the mineral kingdom. If we had a true philosophy of love on the one side and of selfishness upon the other, we should know the arts of building up and of destroying personality. I do not know why it is so, but in serving self the soul deceives itself and becomes a slave of the devil. In serving God, if I may use the phrase, the soul conquers God and makes its own character Godlike. The philosophy of love once mastered and applied, the race will achieve the new humanity.

The necessity for you to live by faith explains the discipline of life. God cuts off the material and the temporal that we may live in the spiritual and the eternal. A few years ago he separated you from the old home and the childhood friends, not only that you might enlarge your vision and broaden your friendships, but that you might cultivate his presence. He will soon thrust you out of our portals that you may learn to substitute the closet for the classroom, prayer for the tête-à-tête, the citizenship of heaven for the companionship of youth. God is saying to every human soul, through the inevitable loss of friends, through the gradual closing of the doorways of the senses, and at last through the dissolution of the body, "Come unto me or perish." O, it will be pitiful to see you fifty years hence tottering down to the grave with no hold upon the spiritual world, and even in doubt of the existence of

such a world. It will be glorious fifty years hence to see you, not tottering down to the grave, but marching up to the New Jerusalem to the music of the angels, and with the towers of the heavenly city bursting upon your vision.

But what does John mean by prayer and by receiving Christ? He means something more than letting go of this world. They relate to that supreme act of the will by which the soul empties itself of self, and opens itself to God. It involves a stretching of our finite capacities until our souls can be "filled with all the fullness of God." Our prayers are usually short and easy, and our struggles long and hard. This is because we reverse the divine method. Even Jacob could give many of us a lesson in praying. His wrestling with God until his hip was out of joint and the tendons shrank indicates the complete crippling and final decay of Jacob's greedy, grasping, worldly nature through that long night of wrestling with the angel of the Lord. Again, Christ teaches us how to pray. In that desperate struggle in the wilderness he fought out, once for all, the battle between absolute obedience to God on the one side, and a self-centered life upon the other side. The transformation of the baptism by the Spirit into a permanent part of Christ's divinity could not take place without the settlement of this question. The strongest proof of the strength of Christ's humanity or will-power is shown in the fact that this question never was raised again. His own account of his last struggle with the devil is summed up in the phrase "Satan cometh and findeth nothing in me." Upon the other hand the weakness of our personality is seen in nothing more clearly than in the fact that after our conversion, and even after we have dreamed of sanctification, our lives become self-centered again. We again beg God to change his plans for us, whereas Christ's

prayer ended with the phrase "Not my will, but thine be done." Receiving Christ is the supreme act of your humanity, and it is the beginning of the creation of your personality. Christ's battles always were fought and won within his own soul, and he was always victor in the world. We, on the contrary, enter the battles of life with our souls half girded, and we suffer constant defeat. One night Jesus sent his disciples across the lake in a boat, and spent most of the night wrestling with God upon the mountain. Toward morning, when the storm broke upon the disciples, Jesus walked so calmly across the rolling billows that the sea caught his majestic peace without even the word of command. Before the resurrection of Lazarus, Jesus' spiritual state was so tense that it is described by the phrase "groaning in spirit," and the Greek word indicates intense turmoil, and even anger. But a few minutes later he is comforting the sisters and speaking the word which even the dead man heard. So Christ agonized in the garden until he sweat drops of blood. A little later he faced Pilate and rejection by his nation with peaceful silence, and met the torments of his crucifiers pounding nails through his hands and feet with the murmur: "Father, forgive them; they know not what they do." His last prayer for himself on the cross is so heartrending that exegesis stands amazed, and has never sounded the depths of "Why hast thou forsaken me?" But a little later Christ faced death and hell with their awful terrors by committing his soul to God as trustfully as a child falls to sleep in its mother's arms. The inward struggle is the key to the outward victories. Prayer is the secret of the inflowing of God; but it is a secret which most of us have not yet learned. It is soul travail. It is the finite stretching itself to its infinite capacities. It is such an emptying

of the soul of self that God flows in as naturally as air flows into a vacuum.

I cannot portray the New Humanity. I can scarcely realize, much less describe, what you will become when your personality is reenforced by God. Can you imagine how the disciples brought out the five loaves and the two fishes before five thousand starving people and offered their frugal meal half-jokingly, half-contemptuously, and more than half-despairingly? But they put their little all into the Saviour's hands. Can you imagine the surprise and gladness with which they saw their meager stores, after passing through the Saviour's hand and receiving the divine blessing, multiplying and multiplying and multiplying until they sufficed for the entire multitude, and then furnished a basketful for each separate disciple? Some of you are discouraged. If you bring your gifts to God this morning, it will be half-jokingly, half-contemptuously, more than half-despairingly. But if you put your tiny possessions into the Saviour's hands, I can imagine the surprise and gladness with which you will witness Christ multiplying your offerings and feeding the nations through you.

Men little dreamed a century ago of the force that inheres in steam or electricity or air. If anyone had prophesied one hundred years ago that we should multiply our physical powers a thousandfold, nay, ten thousandfold, by using forces which are all around us in nature, he would have been dismissed as an idle dreamer. It is the glory of modern science that she has shown man his kingdom and taught him the secret of nature. Do you suppose, young people, that there are no corresponding revelations of power in the spiritual world? The world is awaiting its spiritual Darwins and Fultons, its Bells and Edisons, to reveal to it the possibilities of God in a human soul. The

triumphs of such simple men as Spurgeon and Muller and Moody, as St. Francis and Peter the Hermit, show the infinitude of the divine resources when men once learn to tap them. You have all seen the picture of the sphinx, and some of you have looked upon that strange, mysterious figure, half-lion and half-woman. That woman-lion, sitting upon the Egyptian sands, is the old conception of humanity. The new conception is not yet molded. It is easier to write a "Paradise Lost" than a "Paradise Regained." Shakespeare can give us a Caliban, Stevenson a Dr. Jekyll and Mr. Hyde, and Hawthorne a Marble Faun; but when even Saint John attempts to describe a citizen of heaven he falls into the absurd travesty of picturing a man with wings or other animal appendages. We repeat, the new conception of man is not yet imaged. But the new man will be not an Egyptian sphinx, half-human, half-animal, but a divine image, half-man, half-God. The gods of the heathen world were all men and women; I am sure that the men and women of the millennial age all will be divine.

Members of the graduating class, we have tried in the first place to emphasize your freedom and your possibilities. The will is the man. It is in volition that your whole personality acts. In making man, God pauses when the material and the possibilities are before you and waits for your cooperation. God cannot make man. You must become children of God. Do not dream longer of throwing responsibility upon your parents or your teachers. Nay, do not hope that you may come so close to God as to enable you to throw your responsibilities wholly upon him. Pantheism—the ultimate sinking of your personality in the Divine—is a coward's dream which never shall be realized. For good or ill you must make your own choices, form your

own characters, meet your own destinies for time and eternity.

We have tried, in the second place, to show that each one of your lives is planned by God, and that he has granted you peculiar intellectual and emotional endowments for the fulfilling of that plan. The conviction that ministers are called by God is profoundly true, but it is not the whole truth. The minister's inspiration may be your comfort also. Each of you has a plan of life fresh from the mind of your Creator and heavenly Father. Listen to God and obey such intimations of duty as you hear day by day and you shall not miss the way. If you accept your providential tasks, you shall find your lives, however humble in the sight of men, shining out on the Day of Judgment in the sight of God, and the assembled world shot through and through with the splendor of the divine plan, and radiant with the glory of an ideal realized.

We have tried, in the third place, to show your organic union with God. You are yet only half born. If I may use the expression, conscience is the umbilical cord which connects your soul with God. First, be conscientious; second, be conscientious; third, be conscientious; not simply or primarily for the sake of the world, but because conscientiousness is essential to your very life. Obedience enlarges the cord which connects the finite with the Infinite, and lets the divine life flow in. You remember that Paul had some thorn in the flesh, and he asked God that it might be removed? God's reply was: "My grace is sufficient for thee: for my strength is made perfect in weakness." Paul's physical infirmities drove him to God; and there was substituted for the apostle's defective eyesight the divine guidance. The Infinite replaced the finite. Do you see how power was made perfect in weak-

ness? The secret of the universe is the art of adding to your humanity and individuality divinity. Mathematically, H plus I must be less than H plus I plus D. Besides, in this case, the H and the I, that is, humanity and individuality, are only finite factors, while the D, or divinity, is the infinite factor. I can only pray that all your joys and sorrows, that your successes and your hardships may help you to change the formula of your lives from H plus I to H plus I plus D. The secret of manhood is becoming a child of God.

IX

CHRISTIAN IDEALISM[1]

Go on unto perfection.—*Heb. 6. 1.*

Our text sounds the summons to Christian idealism, not the idealism of Saint Anthony, but the idealism of Abraham Lincoln. We do not wish you to abandon the counting room for the cloister, the hustings for the pulpit. On the contrary, we are determined that our idealism shall embrace every legitimate business and outlaw every illegitimate one, that it shall cleanse all trades and professions of their evils and consecrate them to the service of the race. We do not demand that you shall forsake America for foreign fields, unless God honors you with a call; but we pray that you may be everlastingly discontented with the low ideals of American citizenship—with mere money-making and officeholding. We summon you to wage an unceasing warfare against the spoils of municipal politics, against worldly standards of business and society, against all sordid and sensual and selfish ambitions. America's work for the twentieth century is to inaugurate the next stage in the evolution of man from animalhood to angelhood, to bring in the kingdom of heaven upon earth. Tennyson catches the vision of our possibilities, though he places the consummation too far away.

[1] Baccalaureate Sermon, Ohio Wesleyan University, June 13, 1901.

"Red of the dawn!
Is it turning a fainter red? So be it, but when shall we lay
The ghost of the brute that is walking and haunting us yet and be free?
In a hundred thousand winters? Ah, what will our children be—
The men of a hundred thousand, a million summers away."

I. Meaning of Christian Idealism

All choice implies at least two possible courses. No moral activity is possible where only a single course is open to the soul. Idealism is the choosing of the higher of the alternatives presented. If more than two courses are open to the will, idealism is the choice of the highest possible course. Our knowledge and our powers are beyond our conduct. Idealism is the closing of the chasm between the good which is possible of realization and one's daily life.

Perhaps we can put the truth in another form. We all have our heroes and heroines whose actions in all possible circumstances we love to picture in our imagination. Divest this hero of all supernatural wisdom and miraculous power, and then do what your imagination demands that your hero should do. This will save you from conventionalism—the first barrier to noble living. It is the function of heroes to set higher standards instead of conforming to low ones. Better still, Christian idealism is doing day by day what you think Christ would do were he in your place. This formula will not furnish you an unfailing guide, for Christ did not enter business or politics or family life. But this rule will furnish you the standard by which to measure your motives and gradually to transform your character. "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same

image from glory to glory, even as by the Spirit of the Lord." We suggest another rule: act as in the Day of Judgment you shall wish that you had acted. Live as a citizen of heaven. Cultivate the presence of God in your daily life. Emerson writes: "Only as we forsake all personal and temporal aims do we rise into the region of the universal and the eternal." The idealist walks the earth not after the law of a carnal commandment, but by the power of an endless life.

We commonly associate the ideal with something that is afar off and impracticable. But by Christian idealism we mean simply the highest course open to you now and here. The shooting of human beings, and especially of one's friends, seems far removed from any sort of idealism. Yet we are told that had the Boxers captured the legation headquarters, the foreign ministers and missionaries would have shot their wives and daughters before the heathen hordes could have poured down upon them and wreaked their vengeance in unspeakable brutalities. Nor are we prepared to say that such action in the conditions confronting the besieged would not have been in accordance with the highest chivalry.

Christian idealism demands that you choose the highest good possible to-day, without waiting for the absolute good to arrive. Indeed, the only way that the highest good can arrive is by our choice of the higher good to-day as over against the lower good.

The chief means which the devil has used thus far to keep Christians from pressing on unto perfection is the plea that we cannot live ideal lives in our present coarse conditions. A woman sends word that she now thinks she has made a mistake in marriage; what can she do? A man writes that he was called to the ministry and un-

fortunately was swallowed, not by a whale which could not stomach him, but by a farm; what could he do? A minister writes that he is now sure he ought to have gone to college, but he is nearly forty and has a family; what shall he do? The fundamental mistake is that these people did not begin using common sense, consulting God and following their consciences earlier. But if past blunders or sins can save men from the present summons to ideal living, all of us are excused; and Christ never should have called us to follow in his footsteps, for all have sinned and fallen short of the glory of God. But recognizing your unideal condition, and even your past sins, we still summon you, not to absolute but to relative idealism, to the best course which in the sight of God is now open to you.

We recognize the danger of this position. The moment we begin to talk of what is practical in business or politics, all the devils of compromise will be at our elbows suggesting a lower good as the only practical course; and the chief devil will clothe himself as an angel of light and call down to us apparently from above, "Do not make any choice, for the absolute good is not yet in reach." Despite all these devils' solicitations, Christian idealism demands that each man choose what seems to him to be the highest good, and embody that here and now.

Just here is the error of reformers. Their idealism has height but not breadth. We Prohibitionists summon each man to vote according to his convictions in the sight of God and to leave the result with him. That is political idealism. Every man ought to vote according to his convictions in the sight of God. But our judgments will not always coincide. We must recognize the equal right of every other man to select the issue which best embodies

his convictions. The Prohibitionists, at least, ought not to reject the wider vision and the broader charity. With a growth in common sense, which is the most hopeful sign in modern reform, we adopted in the last campaign the sanest principle yet embodied in a Prohibition platform, and declared for only one issue. We refused to express our convictions on the currency, or on expansion, or on woman suffrage, or on any other question which might divide us or lose us votes. But after I have consented for the sake of votes to abandon the embodiment of my political convictions on every issue save one, how can I denounce my Republican or Democratic acquaintance as a hypocrite because he consents in his political action to abandon all his convictions save two or three? To compel men, whatever their judgment on the issues, to accept my platform on pain of being pilloried as hypocrites, turns the reformer into an intellectual despot, a political Don Quixote—a crazy Quaker saying to his wife, "Betsy, all the world is mad save thee and me; and I sometimes think thou art a little daft." God is determined to establish the moral order among and by free men. Respecting freedom he travails in pain while his children wallow in the mire of dirty politics. Nevertheless, he chooses the best men in sight and throws the Divine Providence on the side of a David or a Cyrus, a Cromwell, a Bismarck, or a Lincoln, no one of whom has yet been admitted to the calendar of sainthood. It is not required that a Prohibitionist is better than God. It is quite sufficient if he have God's boundless breadth along with his infinite height.

To sum up: you cannot excuse yourself from the claims of idealism on the ground that you are not a reformer or a minister. If you have any moral right to be a Republican or a Democrat, if God calls you to be a lawyer or a business

man instead of a minister, then you are what you are, and where you are through obedience to your ideal; and idealism summons you to be loyal to your conscience in every step of life's journey. I know the danger which may follow the admissions made above. Compromisers will take advantage of any admission that their motives may be pure. But, surely, idealism does not demand that the prophet deny the truth and utter a little falsehood in the interests of the Kingdom!

Besides, every man weighs himself by the ideals which he chooses. A young business man said to me once: "You know nothing about business; I tell you all men lie and cheat. They must do so in order to maintain their business."

I replied instinctively: "What crime have you committed, that you now see crooked?"

He colored and stammered, and denied that personally he had committed a crime. But it was shown a few weeks later that at the very time this young man was slandering his business associates he himself was guilty of forgery. Tell me your ideals, and I need no prophet's vision to read your character. Bear in mind, therefore, that Christian idealism is an ever-present aim, that it demands your choice now and here of the highest good in sight, of the higher of the alternatives before you, and not verbal loyalty so some far-off absolute ideal, while the will is traitor to the duty which confronts it.

We have been trying to show that Christian idealism is an ever-present aim. For the sake of emphasis, let us expand the proposition and say that it is an all-embracing aim. Another note of the Kingdom is its universality. Owing to the difficulty of taking the world for Christ the saints early betook themselves to the monasteries. Their

desire was natural. Most of us have felt the enthusiasm of a revival service, the quiet peace of a prayer meeting, the strength which comes from secret communion, when the passions are stilled in the presence of God. It is proper and wise for us to reenforce our personality by Bible study and secret prayer and public worship and special services. The more faithfully we use these means the more likely are we to realize our ideal. But these means are good only as they help to bring in the kingdom of heaven upon earth. They are bad when they serve as a substitute for that.

Christian idealism embraces all men, all faiths, all churches. "The world for Christ in this generation" is the motto of the Forward movement. This ideal cannot be realized unless Christians learn wisdom from the world and organize a trust of goodness. Church federation aims not at the abolition of Methodism or Congregationalism any more than the organization of the state tends to the destruction of the home. Church federation simply sinks denominational pride in the larger interests of the Kingdom. It seeks, in the language of John Wesley, "A league offense and defensive with every soldier of Jesus Christ."

Christian idealism demands not only the glorification of our souls but the sanctification of our bodies, transforming them into temples of the Holy Spirit. It includes our business as well as our devotion, our week-days as well as our Sundays, power for the activities of life as well as dying unction. Religion is for the primary as well as for prayer meeting, for the Marthas as well as the Marys. It finds God in nature as well as in the Bible. Perhaps the root of idealism and the highest test of its presence in the soul is the control of the thoughts. "Casting down imaginations, and every high thing that exalteth itself

against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

We have been trying to show that Christian idealism embraces the whole of life, and demands immediate realization. Let us not fall into the opposite error of supposing that our ideal is limited to a definite moral task which can be achieved once for all. Contradictory as the statements sound, yet the truth can be expressed only by two propositions: First, that we must ever strive to realize our ideals; second, that an ideal realized is a contradiction of terms. Idealism, in a word, is a vision of possibilities higher than one's present achievements and ever leading him onward.

It is the desire to reach a resting place which inspires the everlasting struggle for wealth. We imagine that by once making a fortune we complete our earthly task. Upon the contrary wealth is only a stepping-stone to its wise use and to our consequent growth in character. "Make to yourselves friends by means of the mammon of unrighteousness that when it fails they may receive you into eternal tabernacles."

The desire for a diploma is due to one's longing for a specific goal where no further demands may be made upon him. You have doubtless heard of the early graduate who, after his last examination, threw down his book with the exclamation, "Thank God, I shall never need to study any more!" He must have been a very early graduate. It was for the benefit of such that our fathers named the closing day of college life Commencement Day, instead of a Day of Completions. You recall your childhood ideal in education, namely, to read and write. Later your ideal was to go through the high school. Then you dreamed of a college course. To-day you plan for postgraduate study.

But that attained your ideal never will let you rest until, like a son of God, you become at home in his infinite realm of truth.

So the struggle for sanctification on the part of some good people is an effort to accumulate spiritual riches, to lay up a supply of works of supererogation on which the soul can draw for future need. Such a saint reminds one of the sea captain who cried, "Lord, only help me this time, and I will not trouble you again so long as I live." Wesley, in his eagerness to overcome the lethargy of church members and to deliver his followers from conformity to low standards, which has been the bane of the Christian life, lifted up the banner of Christian perfection, and summoned his people to spread scriptural holiness over the earth. Every member of the church ought to follow Wesley's advice in this regard. I am inclined to go beyond even Wesley's position and to protest against the Christian resting in a "second blessing," or trusting that he is delivered from "the body of sin." Logic seems to be upon the other side. Why did Christ teach us to pray, "Thy kingdom come, thy will be done in earth as it is in heaven," unless it is possible for the prayer to be fulfilled and God's will to be done by us as perfectly as by the angels? If we can live free from condemnation for an hour, or a day, or a week, why not for a month, for a year, for a lifetime? Life, however, seems to be larger than logic. Miss Bosanquet, the sweetest and most consistent Christian among Wesley's saints, told Wesley years after her sanctification that she had not been able to maintain a heart always free from condemnation. This corresponds to the statement made to me by Dr. Keen—the Saint Samuel of this university—namely, that he did not profess sinlessness, but the moment he felt condemned he immediately turned to

Jesus for forgiveness and then strove on again to remain free from condemnation. This enabled him to say that he had never deliberately walked with sin, or remained in conscious condemnation five minutes after he gave himself wholly to the Lord. Such a man is our embodiment of Christian idealism. The testimony of Miss Bosanquet and Dr. Keen corresponds to Mr. Wesley's experience, who summed up his life in the pregnant phrase: "A sinner saved by grace." Illogical it may be; but the same Christ who taught us to pray, and expected us ever to strive to realize the petition, "Thy kingdom come. Thy will be done on earth, as it is in heaven," taught us also to add, "Forgive us our debts, as we forgive our debtors." Christian idealism demands that we strive unceasingly and everlastingly to maintain hearts free from condemnation. But in summoning you to the heights of holiness, I cannot promise that you shall reach a state of sinlessness in which you can omit to cry for mercy.

Surely, you will not abandon your struggle for your ideal because you cannot map out in advance your spiritual geography and locate the goal. Is it necessary for one to know in advance exactly how rich he may become in order to engage in the struggle for wealth? Is it necessary for a member of this class to know how far his political ambition will carry him before he enters upon public life? I hope some of you will continue the study of science. But did Dolbear know how far he could advance in electricity, or Conkling in zoology, before they started on their careers? In the nature of the case I cannot describe what you shall discover in chemistry or physics until the discovery is made; and then the Roentgen ray or liquid air reveals possibilities of other discoveries still more marvelous. So just because the spiritual is infinite, it is

impossible to fix the goal of your growth. Paul does not define it, but says: "Press on unto perfection." This is why the Bible leaves the goal indefinite. "Till we all attain . . . unto the measure of the stature of the fullness of Christ." Christ makes our aim as infinite as God. "Be therefore perfect even as your Father which is in heaven is perfect." So William Vaughn Moody sings:

> **"Careless where our face is set,**
> **Let us take the Open Way.**
> **What we are no tongue has told,**
> **Still less what we are to be.**
> **We have heard a Voice cry, 'Onward!'**
> **That was all we heard it say."**

II. How Realize Your Ideals

We already have spoken of the Bible and prayer, and the cultivation of the Holy Spirit as essential means for the reenforcement of our personality. The more specific direction for the realization of our ideals is found in Christ's command, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Is there not still glowing in your hearts the burning message of Professor Stevenson, delivered more than a year ago, "First the Kingdom"? The gospel of the Kingdom is summed up in two statements which seem to contradict each other, but which are only two sides of a larger truth: First, never seek your ideal; second, always idealize life.

All the poets teach that perfection can be reached only by indirection. In Lowell's vision of Sir Launfal, the knight, riding out of the palace in his high search for the Holy Grail, sees a leper lying by the roadside and

tosses him disdainfully a purse of gold. After years of seeking in vain for the symbol of perfection, at last the knight returns to his palace gate only to find himself supplanted by another. Strange to relate, the same leprous beggar still lies at the roadside. Instead of rushing into the palace to claim his rights, or of being annoyed now by the sight of the leper, grown wiser and more loving by experience, the knight dismounts, fills a wooden cup with water and divides his last crust with the beggar. By this last step in forgetfulness the knight reaches the goal of perfection and finds himself ministering, not to a leprous beggar, but to the Son of God! So Tennyson teaches that the Holy Grail is found at last only by the pure in heart.

"His strength was as the strength of ten
Because his heart was pure."

But what is purity but the loftiest unselfishness in obedience to the highest ideals of manhood and womanhood? Is it not significant also that Goethe, the king of modern culture, after he had tried in his own life and embodied in his poems at least three other solutions of the problem of perfection, at last teaches in Part Second of Faust that the soul does not reach its ideal of happiness, or of wisdom, or of perfection by any direct striving after it, but only by the unselfish service of others? "First the Kingdom."

See how Jesus illustrates the holiness of helpfulness and solves the problem between service and self-culture. He knew that every hour spent in communion with the Father better fitted him for the service of the race. This explains his thirty years of play and study and toil and growth. He was getting ready for his tasks. "For their sakes I sanctify myself." On the other hand Jesus saw that the

highest sacrifice he could be called upon to make for the sake of others was equally necessary for his own perfection. Hence when his followers told him that Herod threatened his life, he answered: "Go ye and tell that fox, Behold, I cast out devils, and do cures to-day and to-morrow, and the third day I shall be"—what? Crucified? Yes, that is what took place on the third day; and Jesus foresaw it. But that is not what Jesus called the death awaiting him. "And the third day I shall be perfected"—as if his supreme sacrifice for the world were simply the perfecting of his own nature. Service is sanctification. Helpfulness is holiness. The realization of idealism is nothing more nor less than obedience to the law of love. This is the gospel of the Kingdom.

But while a pharisaic search for personal perfection and Christian idealism are contradictory in terms, rest assured that the gospel of the Kingdom never can leave you out. The supreme command to love your neighbor as yourself implies self-regard, and only demands that your care of self be balanced by an equal love of others. Let not your heart be troubled, for you too are a member of the Kingdom and embraced in God's providential plan. The danger of those who are engrossed in service is that they will become Marthas instead of Marys. You are not called to be God's "hired hands" and "servant girls," but his children. We are not simply God's machines set up in this world to turn out as much work as possible. The world's work was ordained for our sake. It is only advanced play given us by God for our own development and perfection. If God's object in the world were simply to get his work done, he would do it himself, not bother us with it, and especially bother himself with both it and us. He could clear all the forests and break all the ground and build all

the roads and houses and machinery and ships and churches—do by a single word all which we have accomplished in five thousand years. Above all, God is not a Fagin, compelling you to cheat in business and lie in reform and to lose your self-respect by seeking office in church and state in order to advance the interests of the Kingdom —and also to advance yourself. God wants not your works, but you; he seeks not servants, but sons and daughters. Christian idealism commands us to stop living for our work, and above all things to stop working for a living. It summons us, rather, to begin living in our work. It puts character into washing dishes or keeping accounts, or reading Greek, and thus glorifies the doer and makes the deed divine. The idealist would as soon eat by proxy or play ball by proxy or go courting by proxy as to wrestle with mathematics through a key or master Greek with a pony. The cheat plays with loaded dice—and loses all the fun of the game of life. All of you have been delighted by the freedom and gladness of birds and lambs and little children. Is it not striking that our advance in years is marked by a loss of freedom and joy? This is due to sin and is not a divine arrangement. Joy lies farther along the road, as the idealism brings in the aristocracy of love, the age of gladness, of divine courtesy and of angelic graces. Why should you be anxious when the universe and God are on your side? Why should you be unduly eager even in the pursuit of personal perfection so long as you have eternity in which to grow? You need not be anxious even in regard to missing heaven, for God wants you even more than you want him. Dr. McDowell says that the reason God is so anxious to redeem the race is because he needs some one to associate with, he wants playmates. What a note of the Kingdom is that tender passage of

Hebrews: "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." The perfection of heaven waits for the redemption of earth. Even more tender are the words of Jesus: "I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."

Above all, the interests of the Kingdom demand that you ever more idealize those around you. How marvelously loves idealize! If a young man could multiply his wages as he magnifies the graces of the girl enthroned in his heart, Rockefeller would be a beggar in comparison. The aureole which the lover sees upon his fair one's brow often seems to the rest of us only a halo of moonshine. But thank God for men and women who idealize each other, who see graces which only exist in germ, and keep each other ever stretching upward in order not completely to disappoint expectations.

Old residents of Delaware remember that President Hayes's father died before the child was born; and the mother was sore oppressed by sorrow and burdened with care. So the babe was born sick. A rude workman was annoyed by the crying child, and said on being greeted by a wail of the baby on his return to work, "I supposed that young one would be dead before I came back this morning."

"O, no, the baby is not going to die," said the mother. "He will live and be President yet."

The prophecy was not a prevision. It was something infinitely better than prevision. It was an expression of the infinite idealism of mothers. Every mother believes that her babe may become the President. "Charity [love]

beareth all things, believeth all things, hopeth all things, endureth all things. Charity [love] never faileth." The world measures your idealism by your love. "Henceforth we know no man after the flesh," but after the spirit rather, with a vision of the possibilities in Christ.

Do not imagine that Christian idealism makes you oblivious of sin or indifferent to sin in your friends. It is not your idealism but your compromises which make you tolerant of sin in others. Just because mothers are idealists they hate intensely the sins which ruin their children. It is only as you catch the vision of your loved one's possibilities in Christ and see how sin mars the divine ideal in him that you hate it with a perfect hatred.

The best service you can render your loved ones is to idealize them, and to hold them everlastingly up to your ideals. This is an infinitely better service than to distrust their power of helping themselves and attempt to carry their burdens for them. Christ was humanity's brother. He created ideal men by idealizing real men, turned the impulsive Simon into Peter the rock, transformed the Magdalene into a saint, lifted his mother to her throne as Queen of womanhood, changed the Pharisaic Saul into Paul—the little one—and the cursing son of thunder into the loving John. Christ's idealization of humanity is a secret of the new birth. Cultivate Christ's idealism and you may repeat his highest miracle—the transformation of the character of your friends.

III. The Outlook for Christian Idealism

William Vaughn Moody, the Rudyard Kipling of the West, has set the critics guessing whether he portrays the appetites of men, or modern machinery, or the corporation,

or the laboring man, in his poem on "The Brute." At any rate, by changing his lines slightly, we strike the keynote of the twentieth century in the vision of even the brute in man traveling along the pathway of Christian idealism up to angelhood.

"They who caught him, bound him tight,
Laughed exultant at his might,
Saying, 'Now behold the good time comes for the wariest and the least.
We will use this lusty knave;
No more need to toil and slave;
We may rise and look about us and have knowledge ere the grave.'
But the Brute said in his breast,
'Till the mills I grind have ceased,
The riches shall be dust of dust, dry ashes be the feast.'
So he plotted in his rage,
So he deals it age by age;
But even as he roared his curse a still small voice befell.
Lo, a still and pleasant voice
Bade them none the less rejoice;
For the Brute must bring the good time on, he has no other choice.
He must loose the curse of Adam from the worn neck of the race;
He must cast out hate and fear,
Drive away each fruitless tear,
And make the fruitful tears to gush from the deep heart and clear.
He must give each man his portion.
Each his pride and worthy place;
He must batter down the arrogant and lift the weary face.
Then perhaps ere the last day
Brute will yield to manhood's sway;
And men can stand uncovered in the face of God and say,
'Honor, Lord, the Thing we tamed;
Let him not be scourged and blamed;

Even through his wrath and fierceness was thy fierce wroth world reclaimed!
Honor thou thy servants' servant; let thy justice now be shown.'
Then the Lord will hear their praying and the Brute come to his own.
'Twixt the lion and the eagle by the arm post of the throne."

Our first hope of Christ's idealism rests upon the existence and the persistence of the Church of God. The kingdom of heaven upon earth is a fact which must be recognized and reckoned with. Napoleon, worldling as he was, nevertheless was a great enough soldier and statesman to recognize Christ's kingdom and to appreciate its strength. "My soldiers have already forgotten me; millions would die for Him. What an abyss between my misery and the eternal reign of Christ!"

In the recent uprising in China, where we hardly dared to hope that Christ had found a foothold, thousands of native Christians, who heard only a fragment of the Bible; Christians, some of whom had not yet been admitted to our churches, who were scorned by their own people and characterized by impartial travelers—God save the mark—as "Christians for revenue"; Christians whose teachers were only looters in the eyes of such an American saint as Mark Twain—thousands of such poor Chinese men and women simply died for Christ! And men ask, wonderingly, whether there is yet faith on earth! The strongest power on this globe to-day, and the growing power of the world, is the kingdom of heaven on earth. Christian idealism is bound to triumph because the forces of the universe are on its side.

The second ground for confidence is the agreement of modern science and the Bible in their prophecy of our

destiny. Science does not indeed foretell either a heaven in some other sphere or a millennium on earth. But science teaches us clearly that man is the highest being upon the globe. The whole process of evolution culminates in man. Again, since man's appearance upon the globe, the whole tendency of nature is to develop his brain and his character. Man is not stronger nor swifter nor more capable of physical endurance than were his animal ancestors. But his brain is distinctively larger than the ape's. His growth has been along mental and moral and spiritual lines. The latest and highest anthropology teaches that man is distinguished from the animals partly by his reason, partly by his will, but primarily by love. The social instinct, and especially pity, marks the divergence of the human family from its ape progenitors. Love is the very essence of manhood. Hence the latest verdict of science confirms the highest teachings of the Bible: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, . . . and thy neighbor as thyself." Science is strangely confirmed by prophecy: "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of the body." "Ye, therefore, shall be perfect, as your heavenly Father is perfect." "We look for a new heaven and a new earth wherein dwelleth righteousness." "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if he shall be manifested we shall be like him; for we shall see him as he is. And every one that hath this hope set on him purifieth himself, even as he is pure." Since the Bible is true, Christian idealism is assured. If evolution is true,

our future is assured, for we are moving in the right direction, from animalhood to angelhood; and we have already covered two thirds of the journey. Surely if by the wooing of nature and the grace of God we have journeyed safely through the burden and dust and heat of the day until we can almost hear the evening bells calling us home to supper with the Lord—surely, we shall not now miss the way, but shall meet Christ around the table in the eternal home!

Members of the Class of 1901: Your unique position determines your duty. If America's work for the twentieth century is to bring in the new type of manhood, it is your high privilage to help inaugurate the struggle. My first, last, and only exhortation is for you to strive boldly, energetically, everlastingly after your ideal. "Go on unto perfection." The measure of your idealism is the eagerness with which you listen to the voice of God in your souls and the loyalty with which you say, "Yes, Lord," to every message from on high. "Not that you have already obtained, or are made perfect, but press on, if so be that you may apprehend that for which also you were apprehended by Christ Jesus."

The reward is in proportion to the struggle. Most church members seem to feel that heaven is a dead level, and that if they have enough religion to get inside the gates, they are on a par with all the other saints. But communism of character is even more impossible than communism of wealth. The laws of the universe, which ordain that every man reap what he sows, fail least of all in the kingdom of heaven. More than a hundred of you will stand side by side next Thursday and receive your diplomas. This is proper, for you have fulfilled the same outward demands, and God has given us no scales with which to weigh your motives. But you have not all the

same preparation for life—as you know, and as we know, and as the world soon will discover. You will be wider and wider apart in your wealth, your intellectual position, your social and professional standing every time you come back to a reunion. You will be infinitely wider apart in character in the great reunion around the throne. God pity those of you, if any such there be, who are content with low ideals. I need not pray God's blessing upon you who are in the pathway to holiness, for the universe and God are on your side.

And so shall we not repeat once more together the prayer of Christian idealism—the prayer we have prayed and chanted together daily for the last four years, but which we shall not repeat again in outward unison until we gather around the throne: "Thy kingdom come; thy will be done in earth as it is in heaven."

X

REVIVALS OF RELIGION[1]

O Lord, revive thy work.—*Habakkuk 3. 2.*

1. The chief need of the world to-day is a general revival of the Christian religion. The preconceptions of some of us are not favorable to revivals. We are anxious that our friends should enter the Christian life and become members of the Christian Church. But we would like to have these friends break up life-long habits and change the fundamental purposes of their souls in a quiet and decorous manner. We dread the excitement and struggle of a revival. Theories, however, cannot stand for a moment against stubborn facts. There is one fact which renders a revival necessary for a vast number of people, both inside and outside the church. All scientists recognize that all members of the vegetable and animal kingdom, including man, may be in any one of three states, a state of balance, a state of evolution, or a state of degeneration. E. Ray Lankester, in his book upon Degeneration, and St. George Mivart, in Lessons from Nature, and Henry Drummond, in his chapter on "Degeneration," and even Darwin himself, in his Origin of Species, tell us that retrogression is as much a fact of nature as is evolution or progress. You have all read that the Crustacea which have inhabited the lakes of the Mammoth Cave for centuries have entirely lost their power of vision by their failure to use their eyes from

[1] **Monthly lecture before the students of Ohio Wesleyan University, January 14, 1891.**

generation to generation. In fact, the globe teems with degenerate life.

Nor is this degeneration confined to the animal kingdom. History is full of illustrations of the decay of races and the decline of nations. We all know families in which the children seem to fall away from the lofty purposes and even the intellectual vigor of their progenitors. If we make a close inquisition into our own hearts, scores of us who are members of the church will recognize that the degeneration of the animal kingdom and the decay of nations has its parallel in moral and spiritual backsliding. How many of us at present are living upon as lofty a plane as we have ever attained in the Christian life? Have not many of us climbed mountain peaks of spiritual experience and caught glimpses of the land of promise and then descended again into the dusty valley of worldliness and sin? Again, all of our unconverted friends have sinned against the light. Ideally, these friends should begin the Christian life and enter the church as soon as they reach the years of responsibility. But practically they have not done so. They all have started upon downward courses. Now, the first question before us this afternoon is this: Can this word degeneration be applied with any truthfulness to the vegetable and animal kingdom, and especially to man? Especially is it true that our spiritual vision has become dimmed and that our spiritual strength has in any measure declined? If this fact exists in the physical and moral universe, then only one remedy is open to us, namely, a revival—the regaining by a supreme moral effort of the spiritual heights which have been lost. We repeat, therefore, with this universe as it is, revivals become a supreme necessity.

There is one possible danger attending a revival, namely, that people may be carried by excitement beyond their

judgment. Were I preaching to a tribe of idolaters, and were the chief of that tribe to profess conversion, the whole tribe might desire to follow in his footsteps. In such a case it would be the duty of the minister to restrain the revival influences, to refuse to baptize the members of the tribe until he had first instructed them and led them to some spiritual apprehension of the step which they contemplated. So if some of you present this afternoon are already living up to the best light you have, if your action is the embodiment of your personal convictions, and if a revival threatens to sweep you beyond your convictions, we are sure that such a movement would prove harmful rather than helpful to your moral natures. But is that the condition of any considerable number present? Nay. Is not this the supreme failure of our lives, namely, that we are failing to live up to our ideals, that our conduct falls far below our personal convictions? Surely, it is wise for each man to begin to live up to the best light that he has. But if each one does this, the vast majority of this audience will make an immediate change and a revival will be inaugurated at once. Is there any possible danger in such a revival as this?

2. Revivals are normal. We have tried to show that a revival is a supreme necessity because neither the church nor the world is in an ideal state, and because we ought at once to begin living up to our convictions, and because such a course, universally adopted, would result in a revival unprecedented in the history of the world. We are inclined to think moreover, that with the world and the church in an ideal state, a movement closely corresponding to modern revivals would still take place. Life moves in periods and cycles. We have night and day, and most men prefer this to constant twilight. We have summer and

winter, seed time and harvest. We have our hours of work and our hours of sleep. No teacher says to the student as he begins to study his lesson energetically: "Be careful, young man, not to become excited. Do not study so hard now that you cannot maintain your study for twenty-four hours each day." On the contrary, every wise teacher cultivates the power of consecration in the student. "Whatsoever thy hand findeth to do, do it with thy might." Education is essentially a twofold process. It is a receptive process and a practical process. No student is rash enough to say: "I do not wish to assume an attitude in regard to education which I cannot maintain during a lifetime. I am not willing to start to college because I cannot spend all my years at the University." Everyone recognizes the fitness of devoting certain years to study for the acquirement of knowledge, and other years to business for the application of our learning to the practical problems of life, that we may thus transmute knowledge into wisdom. All business has its cycles. We have a period of expansion followed by a period of contraction. Nature insists upon our observance of these periods. She teaches us to observe the time of sowing and the time of reaping. If, therefore, we mean by revivals not the regaining of lost ground, but waiting upon God to renew our strength, we may expect such periods even in the millennium.

Even the angels in heaven must have their periods of looking into the face of God, or waiting before him for strength and inspiration, followed by periods of activity and blessed service. The attempt on the part of the Christian Church, therefore, to spend a few days or weeks in waiting before the Lord, to come daily during this period into his sanctuary to listen to what God will say to

us and to receive fresh inspiration and strength and wisdom from Him, and then to go out into the world for the remainder of the year to apply Christian principles with loftier motives to the daily affairs of life does not rest simply upon the confession of sinfulness. Such an exercise is something loftier and nobler than the attempt to regain lost ground. It is a necessary step in the infinite progress of the soul toward divine perfection. We repeat, therefore, that revivals are normal and that something corresponding to these special services will characterize the church during its millennial period.

3. The history of both the church and the Bible confirms this view of Christian progress. In looking through two handbooks of revivals a few years ago I gathered statistics from the Methodist and Congregational Churches in New England. I learned that during the year 1864 one thousand and eighty-three evangelical churches in New England held no revival services. They attempted to build up their membership by what they called normal methods. They feared excitement and were unwilling to reach a stage in the Christian life for a few weeks which could not be maintained throughout the whole year. They attempted, therefore, to gain their members through what they called ordinary channels of grace. And these one thousand and eighty-three churches with a membership of over one hundred thousand reported a net loss of three hundred and fifty-one members during the year. At this rate of progress how long would it take the Christian Church to win over the eight hundred million souls who have not yet heard of Christ? Twenty-eight churches in New England this same year held revival services and reported a net gain of seven hundred and eighty-seven members, a gain of about twenty-eight members each.

Had the other churches done as well, they would have reported a net gain of twenty-nine thousand souls for the year. There are three ways in which it seems to me possible for churches to make gains. One method, and it seems to me that the most desirable method, is to teach our children in the Sunday school and in the home the importance of a lifelong choice of Christ, and lead them by twos and threes and fours into the church at every communion service. This work, however, will require the revival spirit and the revival method. The only difference between such work and the work in which the churches of Delaware are now engaged is that the cycles would be far more frequent in the method outlined than they are to-day. We should then have our seasons of waiting before the Lord, followed by renewed activity, only these seasons would resemble our daily and weekly worship, whereas the present revival method is an attempt on the part of some church members to balance the worldliness of a year by the consecration of a month. The second method of winning souls is the present revival method. The third method of building up a church is by stealing converts from other churches— a method which was originated by Satan and which fills hell with laughter.

The church has always made her great conquests under revival influences. What was it that transformed England during the eighteenth century and saved us from a revolution more horrible than that which desolated France? It was, according to the testimony of Green and Lecky and other unbiased historians, the revival of religion which was inaugurated by the Wesleys and Whitefield. What was the force which regenerated England when, under the reign of Charles I, she was sinking under the example of her dissipated king and her corrupt nobility? It was that great

revival called Puritanism under such leaders as Milton and Cromwell. The crusades, the greatest movement of the mediæval ages, was nothing more nor less than a great religious revival turned to political ends. What originated the Reformation which began in Germany and spread rapidly in Europe until it convulsed the nations and filled the earth with confusion and yet gave birth to modern civilization and modern institutions? It was a revival of religion in the heart of Martin Luther, Melanchthon, and Zwingli, and in thousands of earnest souls. The Reformation is wholly misunderstood if we conceive it to have been primarily either a political, an ecclesiastical, or a doctrinal movement. The Reformation was born in Martin Luther's heart when, after years of struggle, he found the way of life through simple faith in Christ. All heroic periods of the Christian Church have been revival periods. Go back to the very dawn of Christianity and you will find that the church was born in a revival. Christ laid upon his disciples an immense burden, nothing less than the evangelization of the entire world. "Go ye unto all the world, and preach my gospel to every creature." Well might the disciples have said, "If this mighty task must be performed, we must be about it at once." Christ himself might have urged them to move forward to the fulfillment of this task without a moment's delay. But hark! He adds a closing sentence, "But tarry ye in the city of Jerusalem, until ye be endued with power from on high." The disciples gathered together for a prayer meeting the first morning after Christ's ascension, doubtless expecting that this enduement would come within an hour or two. But the prayer meeting dragged through the first day and no visitation from on high. I doubt not some of the more impatient souls left, and perhaps said that they would better

be about their mighty task, that they might expect the blessing to come in the performance of the duty. But the counsel of wiser souls prevailed the third day and the fourth day and the fifth day and the sixth day, and on until the tenth day without the visitation from on high. But on the tenth day, when they were all together with one accord, suddenly the heavens were opened and the Holy Ghost descended upon them. Then their work began and that day the church gained three thousand converts. The Christian Church was born in a revival. A little later we read that upon another day five thousand converts were added to the church. As we read through the record in Acts we find that "a great multitude" was added to the church, and that "much people" were converted. And still later "a great multitude believed." Surely, revivals characterized the church during the first two centuries of her history. Are we so much wiser than Paul, and Peter, and John, that we can build up the church by better methods than those which they adopted? With, therefore, the fact of degeneration which is often sadly illustrated in the Christian experience of many of us, with the fact that in our normal state we shall have our seasons of waiting before God followed by seasons of activity, and with the history of the church in its brilliant periods constantly illustrating this need of waiting before God, we repeat our first declaration that the deepest need of the modern world is a universal revival of religion.

4. How may we promote a revival? We answer: (1) By prayer. We have just cited the experience of the early church. I confess that I do not understand clearly the philosophy of prayer. I do not clearly see why it was necessary for the apostles to wait ten days for the outpouring of the Spirit, instead of receiving him upon the first

day of their supplications. I cannot think that God was arbitrary in regard to the time. I believe, therefore, that this period of waiting and prayer represents simply the time which is required upon our part to come to a perfect consecration to God. At times, however, I am inclined to think that this statement does not touch the deepest secret of prayer. No soul is born into the spiritual kingdom without travail. Perhaps we must fill up for particular souls that which remains behind of the sacrifice of Christ. Mr. Finney relates that upon one occasion when he was holding revival services a Christian blacksmith reached such a state of agony over the condition of the church and his unsaved friends that he locked his shop and devoted the rest of the day to wrestling with God in prayer. Toward night he received the assurance that his prayer was answered, and a sweeping revival began that evening. There is something mysterious in this power of prayer. Certainly, God does not give us the power to overslaugh another's will and to force our friend into the Kingdom, but he does give us the power to bring friends face to face with God and to put them under conviction. I sometimes fear that the modern church is not realizing all the possibilities that lie in prayer. O that the Christians in this room might wrestle with God; cry with the unconquerable determination of Jacob, "I will not let thee go except thou bless me." O that we might ascend the mountain peaks of faith and like Moses stand face to face with God in solemn, solitary communion, until, like him, too, our faces should be transformed and catch something of the radiance of the angelic world. Whether there is any sufficient explanation of the fact or not, the fact remains that no Christian revival can begin here or elsewhere without this prevailing prayer.

(2) Our prayers, if genuine, will give birth to earnest work. What would you think of the student coming before his professor and upon a failure to recite his lesson saying, "Professor, I asked God to give me this lesson, and I am astonished that he has not done so"? That conception of prayer simply turns supplication into a species of magic by which we try to secure results, without fulfilling the laws of the universe. Prayer is never intended to enable a soul to avoid the laws of God's universe. It is intended to fill the soul with such strength and inspiration that it shall fulfill in the loftiest sense those laws upon which success alone is possible. You know nothing of the earnest, inwrought prayer of the righteous man, unless your prayer has stimulated you to put forth every possible effort for the answering of your prayer. Jesus says: "Ask, and ye shall receive." This is a petition going up to God. He says: "Seek, and ye shall find." This is the attempt with every ransomed power to secure the answer to the petition. He says: "Knock, and it shall be opened." This is the attempt with every ransomed power to overcome the obstacles which stand in the way of the fulfillment of your petition. We are Christ's messengers. We hold a position which angels might well covet. We fail utterly to appreciate our privilege and our opportunity, if we see our unconverted friends sitting by our sides, or meeting us daily in the recitation rooms and we simply ask God to speak to them, and neglect our own peculiar privilege and duty as messengers of the Most High to these perishing souls. There must be also unconquerable determination in our work. Jacob Knapp began holding special services in Penn Yan, New York, some fifty years ago. The church was weak and the town was full of scoffers. He held services for an entire week without a single sign that he

had produced an impression upon the community. He continued services the second week without the slightest indication of a movement toward the Kingdom. He continued the services the third week with no encouragement that he had produced an impression upon a single soul. Scoffers began to laugh. Skeptics began to mock, and one of them banteringly said to him: "Mr. Knapp, how long do you propose to toil with us?" Jacob Knapp replied like a hero: "Until I see a revival in Penn Yan, or until my bones bleach in your cemetery." It was that unconquerable purpose which gave Jacob Knapp the victory, and which finally led to the greatest revival which had ever stirred that town.

You remember that when General Grant began the battle of the Wilderness the authorities at Washington were extremely anxious for the result. They expected a telegram at least in the afternoon informing them of victory, or possibly, of defeat. But the afternoon wore away without any decisive news. It was a period of awful suspense; for the government was putting forth its supreme effort, and the destiny of the republic was hanging in the balance. But the second morning dawned and the struggle in the Wilderness continued with no decisive result. The second day wore away, and the third day dawned. And so the battle raged the third day, and the fourth day, and the fifth day, and the sixth day with no decisive results. General Grant himself reports that on one of these mornings in order to be ahead of the enemy in the attack he ordered the assault to begin at four thirty A. M. He again reports that on another of these memorable days it was three o'clock in the morning before the fighting ceased and that his men had been under fire for twenty hours. So desperate was one of the struggles that

a tree eighteen inches in diameter was cut down by musket balls. But still the invincible warrior moved on. The trees were set on fire by shells, and the wounded were suffocated or burned to death, and the officers at Washington were in an agony of suspense. But the iron courage of the great commander remained unbroken. At the close of the six days General Grant sent a brief letter to Washington, ordering fresh provisions to be forwarded to the troops, and added: "I propose to fight it out on this line if it takes all summer." It was not simply his far-reaching plans, his ready resources, and his irrepressible energy; it was his unconquerable tenacity which made General Grant the greatest military commander of the world.

The one quality in which General Grant excelled Lee was in this unconquerable grit. O for a General Grant to lead the spiritual hosts in the battles of the wilderness which are raging in all our churches to-day!

The struggle is of more importance than most of us imagine. I said a little while ago that there were eight hundred million or one billion unconverted people upon the face of the globe to-day. Christianity has made grand conquests thus far. If she can continue this work, the millennium may dawn in two or three hundred more years. But did you ever think that you and I have nothing whatever to do with all the struggles of the past generations; that you and I, in one sense, have nothing to do with the still greater victories which may be won in the twenty-first and twenty-second centuries? The only generation for which we are responsible is the present generation. The persons whom we may touch are the thousand million who are yet without a knowledge of our Lord and Saviour Jesus Christ. These thousand million souls must be enlightened in the next few years or enter upon their eternal

careers without the help which you and I might give them. I am sure of the final victory of Christ. We are marching under a leader in the freshness of his immortal youth with a love toward the fallen race which only God can fathom, and with resources for the overthrow of Satan's kingdom which are simply infinite. But it will not add to the brightness of our crown for the millennium to break upon the race in the twenty-first century. We, we are responsible for the thousand million souls that will pass on to another world in the next few years. If a revival similar to those of the apostolic age could sweep through Delaware and transform our city and university, it would doubtless spread to other colleges. From the colleges of the land it would spread to the centers of business and of literature and of wealth. From the great cities it would sweep the country, and from our land it would sweep the world. God help us to see that we are a spectacle to angels and to men. God help us to do our part toward securing the realization of the greatest blessings which humanity needs to-day. "O Lord, revive thy work!"

XI

THREE CONDITIONS OF CONQUERING THE WORLD[1]

Luke 14. 16-24; Matthew 25. 14-30; John 10. 1-18.

Christ reveals three conditions of conquering the world through the parable of the great supper, the parable of the talents, and the story of the good shepherd. The first and most striking of these conditions is found in the parable of the great supper. In this story God is represented as a householder, inviting men to come and partake of food. "I am come," says Christ, "that they might have life, and that they might have it more abundantly." Summing up the first part of the parable, and, indeed, summing up the gospel in a sentence, God invites us to receive before he summons us to give, and our power to give depends upon our ability to receive. Our strength is measured by our receptivity.

But before we are permitted to consider the advantages of receptivity, the parable thrusts upon our attention its difficulties. The striking feature of the story of the great supper consists of the excuses which each guest begins to offer, and of the final refusal of them all to come to the feast. At first glance, this part of the parable shows an apparent lack of fidelity to nature. Who ever heard of people refusing an invitation to a feast? The world impresses the onlooker as made up of men struggling for the prizes of life, of which there are not enough for all. From

[1] Baccalaureate Sermon, Ohio Wesleyan University, June 16, 1897.

the child reaching out its hands for the moon to the dying Goethe crying for more light, humanity seems to be in a receptive mood.

But a clear insight into our hearts will convince us that Christ, in the latter part of the parable of the great supper, painted human nature, not, indeed, as it appears upon the surface, but as it is in its depths. Considering the fact that man stands between two eternities, with infinite possibilities on his right, and infinite dangers upon his left, his pride and self-sufficiency are unaccountable. The most striking characteristic of the mind and soul of man is their lack of receptivity. Christ teaches this lack, not simply in the parable of the great supper, but by plain statements. "I am come," he says, "that they might have life, and that they might have it more abundantly." "But," he sadly adds, "ye will not come to me that ye may have life." John pictures Christ as the "true light which lighteth every man that cometh into the world." It seems at first thought that the intellect loves truth as the body craves food. But Christ says, with perfect insight into the human heart: "Men love the darkness rather than the light." The art of receptivity is the most difficult art on earth to master.

A comprehension of our slowness in receiving throws light on God's action in the bestowal of the talents. Why did not the Creator—the Father of all men—give each man the same number of talents with which to begin trading? Possibly if the man who was offered one talent had received five, he would have used them as did the more favored servant. But notice how God throws light on the original distribution. He says God gave "to each according to his several ability." Commentators usually say that this phrase means according to each servant's ability to use the

talents committed to him. But that is not the true explanation, for in that case God would have given nothing to the man who received one talent, for he showed no capacity to use even that. Christ means to say that God gives to each man, not according to his ability to use talents, but according to his ability to receive them. In other words, God gives to each as much as he will take. Hence when the man with one talent forfeits it, God turns not, according to an ideal scheme of justice, to the man who had used his two talents faithfully, but still has only four talents, but to the man who now has ten talents. Nor is God arbitrary or partial in enriching the man with the larger possession. Rather, governed by the conditions of the men before him, acting according to the necessities of the case, God turns to the servant who has shown himself the most receptive. So, harsh as the statement sounds, it is a truth based not upon God's partiality in disposing, but upon our willingness or unwillingness in receiving which Christ utters when he concludes the parable with the statement. "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath."

You remember that Christ wished the disciples to receive the Holy Ghost before the crucifixion; and there was no reason in the divine nature why the Holy Spirit should not have entered their hearts when Christ breathed on the eleven and said: "Receive ye the Holy Ghost." But the disciples did not receive the Holy Spirit at that time. While the visible Christ was with them—he whom they could see and touch and hear, he who could correct them and teach them at every step of the way—they would not open their minds to some invisible Spirit. Hence they all failed to receive the Holy Spirit before the crucifixion; and

this was the greatest crisis of the world's history. Again, after the ascension, the coming of the Spirit was postponed from day to day, not because forty days of begging were needed to induce the slighted Spirit to enter their hearts, but because forty days of loneliness and humiliation and helplessness were needed to open the minds and hearts of the apostles to the invisible, and to enable them to receive the gift which God was eager to bestow.

The reason that the art of receptivity is so difficult is that it demands the crucifixion of pride, the destruction of self-sufficiency, the emptying of oneself of self. Professor Monroe, a teacher of rare spiritual insight, told our class at the opening lesson of our last year in the School of Oratory that we had made very satisfactory progress thus far in our course. "Indeed," he added, "there is only one more lesson which you have to learn." We all listened with eagerness for the final lesson which was to make us orators. "Young people," he added, "you must get rid of yourselves. The orator is the man who can empty himself of self and become the mere hollow tube through which the aspirations of his age voice themselves." So the prophet is the man who can empty himself of self and become the mere hollow tube through which, not the aspirations and passions of men voice themselves, but through which God speaks to the world. Do you see why there are few prophets among men?

One of the most striking illustrations of the lack of an open mind and a receptive spirit is found in the quarrel between science and religion. It recalls the old fable of the shield. One disputant affirmed that the shield was white, as, indeed, it was on the side toward him; and the other said that it was black, as was also true of the side which he saw. The quarrel arose because neither dis-

putant was sufficiently eager for the whole truth to step around the shield and see the color on the other side. So while God speaks preeminently to the intellect through nature and to the spiritual through revelation, yet there is no real conflict between God's works and his words. Indeed, science has made a remarkable contribution to Christianity in its demonstration that the intellect cannot grasp even finite truths *a priori,* that man must wait before nature with open mind, and accept facts which he does not understand at first, which become intelligible only after he has completed his investigation and tested them by experiment. All that the Christian of scientific spirit asks of the skeptic is that he follow in religion the same method which nature compels him to follow in building up any science. All the scientist of Christian spirit asks of the theologian is that he also walk around the shield and see what God has written on the other side. The continuance of the quarrel from generation to generation, the lack of openness of mind on both sides, is the astonishment of Christian scientists and of scientific theologians to-day, as it was the grief of our Saviour eighteen hundred years ago.

So, again, the difficulty with the moralist and the ethical idealist is not due to the fact that the little righteousness which the soul can render God is displeasing to him. It is, rather, due to the fact that pride of spirit and self-sufficiency shut the soul up to its own resources in the face of infinite tasks. Thus in our contests with the supernatural powers of darkness the moralist dooms us to defeat, whereas eternal victory is possible to each, if we will only accept the infinite resources which God places at his hand. It was the dawning upon Paul's mind of this truth, it was his recognition of the necessity of opening his heart and receiving God instead of attempting to earn the divine

favor by self-righteousness, it was the recognition that the cross stands for infinite gifts for us, and not for infinite demands upon us, that led this Pharisee of the Pharisees to cry out: "For I am determined not to know anything among you save Jesus Christ, and him crucified." But with deep insight into human nature, with a perception that then as now sinners would sit gazing at the feast of God, hungry yet not eating the proffered food; sinful, yet not accepting the offered pardon, which led Paul to add with infinite pathos, "unto Jews a stumbling-block, and unto Gentiles foolishness." Here is the mystery of the cross. In the art of receiving God is the secret of redemption and sanctification. May you master the parable of the great supper, if you learn no other lesson from the Bible. May your life, like Christ's, be measured by its height rather than by its length.

The conditions of receiving God are overlooked through their very simplicity. The way to receive God is to receive him. Of course there must be a hungering and a thirsting after righteousness, a sense of humility and penitence. So Schleiermacher defined religion as springing from man's feelings of dependence. There is profound wisdom in the old couplet:

> "All the fitness he requireth
> Is to feel your need of him."

Let your soul once see its infinite resources upon the one side and its infinite possibilities upon the other, and prayer becomes instinctive. The hungry soul as naturally prays to God as the famishing babe cries to its mother. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." The secret of receiving God is the mastery of the art of prayer.

The advantages of the receptive spirit are incalculable. If I ask these teachers which member of the class of '97 will do the most for the world, each professor will think of the person who has received most from the college course, and name that young man or woman. Their estimate may be mistaken because they base thir judgment upon your capacity to receive from books. But surely your capacity to receive from books and teachers, from nature, from human companions, and from God will render the greatest service to the world. The aggregate of your gifts to the world cannot exceed your total receipts. Hence the first condition of blessing others is your own enlargement and enrichment.

This principle finds striking illustration in literature. Dante was the great poet of the Middle Ages, because he had that humility of spirit which made him receptive, because he had a hunger and thirst after knowledge, because he was full of the appreciation of even the partial truths and the imperfect literatures upon which he nourished his mind. Hence all the science and philosophy, all the political and social and affectional life of his generation, all the theology and spiritual aspirations of his age were received into his spacious mind, transformed by his strong genius, and then poured out into the immeasurable riches of the Divine Comedy. The same was true of Goethe, and still more true of Shakespeare. The humility of the Bard of Avon led him at first not to attempt original work. His hunger for truth and his appreciation of others were such that he drew material from all imaginable sources—from the Bible to the lowest street ballads. His receptivity was such that Shakespeare has been called the greatest plagiarist of literature. But if you compare the ancient chronicles with Shakespeare's

finished products, you will see that the earlier writers are no more the authors of Julius Cæsar and Hamlet than were the Italian quarrymen the sculptors of Michelangelo's Moses and David. William Shakespeare was no plagiarist, but he was the most receptive mind which has appeared in English literature, and hence the most original and creative.

Turning to the spiritual aspect of this truth, you who are Christians know how some of your fellow students hesitated to receive Christ at all, lest they would cease to be natural, and would become mere attenuated ghosts of their former selves. But, on the other hand, you know how your classmates never were so sincere and genuine, never were so truly their best selves, as after their reception of Christ. And yet is it not incredible that we who are Christians are afraid to surrender ourselves absolutely to the Lord, to open up our minds and hearts and purposes unreservedly to him, lest he frustrate our plans and overslaugh our personality? We are entirely willing to be servants if the Lord will only excuse us from becoming sons and daughters. But you will never be so natural as when you are fullest of the supernatural; you will never be so sincerely and genuinely human as when you are most filled with the divine. The secret of the greatness of Isaiah and Paul and John was their openness to God. If you will master the art of receiving the divine and let God come fully into your lives, there is no difficulty you cannot pray your way through. If you will fulfill the first condition of conquest, I believe God will produce out of this college, and possibly out of this class, an Isaiah, or Paul, or John; you will become veritable sons and daughters of the Most High, incarnations of the Holy Spirit, naturalizing in the twentieth century the miracle of

Pentecost and making visible on earth the Church of the Holy Ghost.

If Christ presents the first law of conquest in the parable of the great supper, he presents the second law in the parable of the talents. In this parable God is represented as a rich householder, committing to his servants talents to be used during his absence; and each servant is represented as receiving in the end additional talents in exact proportion to the fidelity which he has shown in using the riches originally committed to him. In other words, this parable presents as the second condition for increasing your powers, and perhaps as the chief condition for the conquest of the world, the development of the talents you now possess by use. Those whom the faculty to-day regard as the best scholars in the class will not necessarily make the most successful or the most useful men and women. As you enter upon the duties of life this fall, the world will not ask how much you know, but how much you can do. It will judge you, not by your acquisitions, but by your services. If the parable of the great supper shows how we may be filled with power, the parable of the talents teaches us how to utilize that power. Surely, the condition which Christ set forth in this second parable, and illustrated by his own activity, must not be overlooked in our plans for the conquest of the world.

Moreover, a slight study of the parables of the talents shows that we cannot even secure large and permanent power unless we add to our receptivity faithfulness in the use of the gifts bestowed. God will surely observe the law revealed in the parable of the great supper. If we will only open our hearts and minds to him, he will fill us to our utmost existing capacity with himself. But if we desire to enlarge our capacity indefinitely—I might almost

say infinitely—and if we desire to transform these gifts from mere external possession into everlasting qualities of character, then we must faithfully use the gifts as they are bestowed.

We have many illustrations of the danger of separating the receptive from the active powers, of divorcing study from practice, devotion from service. In visiting the University of Cairo, with its seven thousand students, I learned of feats of memory which cannot be matched by any student in our university, or by any member of our faculty. Their power of verbal receptivity is marvelous. Some of them can repeat the Koran without missing a word, And yet one can scarcely restrain his pity and contempt, not only at the failure of the university to develop the talents of the young men, but at the crushing out of such reason and original power as they come to the university possessed of. A Jewish rabbi said recently that the Jews have in the United States a few scholars who can repeat the Hebrew Bible verbatim from Genesis to Malachi, and then can repeat it backward. But, he added, these men have no comprehension of the Bible; they are merely parrots. The world does not want human parrots; it wants men and women who have knowledge plus something more. It was not enough that Dante, Goethe, and Shakespeare had marvelous powers of reception. By mental activity they assimilated all they received; and then by untiring industry they enriched the world by the products of their genius.

I recognize the apparent conflict between the law of receptivity and the law of activity. Many of you already have experienced the conflicting claims of self-culture and of service. On the one side you see your needs and your possibilities, and you crave every hour of time and all

your energies for personal development. On the other side there are reforms which some one must undertake; there is work in the church and in the neighborhood which must be done; above all there are members of your own household for whom you must provide. These claims demand active service from you instead of permitting leisure for self-culture. Hence the needs of others are in apparent conflict with your personal interests. The cultivation of the art of receptivity seems inconsistent with the recognition of the claims of active life. But God has made humanity such a living organism that one cannot shirk his active duties without suffering on his receptive side, or neglect the receptive functions without failing in his active duties. The best scholars are uniformly those who have taught others as well as have been taught themselves, while the best teachers are those who in addition to imparting wisdom to others, hold their own minds open to new ideas and bend their energies to original work. It was upon the basis of the organic unity of the race, of the absolute identity of our personal interests and our neighbor's good, that Christ solved the problem between self-culture and service, and added to the parable of the great supper the parable of the talents. The clamor of the crowd undoubtedly disturbed Christ's communion with the Father at times; on the other hand his hours of prayer must sometimes have cut short his leisure for conversation with his disciples. But he recognized no conflict between the law of receptivity and the law of activity. On the contrary, he says, "For their sakes I sanctify myself," as if his spiritual culture were not for his own glorification but for the higher service of the world. And yet he regarded the cross not simply as the instrument of the races' redemption but of his own perfection also. In answer to Herod's

threat to kill him he bade that tyrant do his utmost and closed by saying: "And the third day I am perfected," as if death for the world and his own sanctification, crucifixion, and perfection were identical.

We have a striking illustration of the value of the arts of receptivity and activity in two households of the Christian Church. The Quakers have cultivated as have no other church the receptive side of Christianity; they have laid supreme emphasis upon the gifts of the spirit; and they have their reward. No church in Christendom, in proportion to its numbers, has produced so many saints as have the Friends. But if the Quakers have a genius for receiving power, the Methodists have shown a genius for using it. Wesley's motto for the redemption of the world was, "All at it, always at it, altogether at it." The one church has spent its lifetime tarrying at Jerusalem, the other disciplining the nations; the one has accepted the invitation to the great supper, the other has heard the Master's command, "Occupy till I come"; and God shows his estimate of obedience to the law of activity by the vast increase which he has vouchsafed to Methodism throughout the world.

But we must not boast over our achievements as a church. Compared either with Christ's activity or with his last command, our movements are incredibly slow. We ought to pray as if there were no energy in us, as if God alone must redeem the world, and then we ought to work as if there were no God. Young friends, if you crave personal success, you must not only observe the parable of the great supper, but you must adopt as your first commandment "Work," and as your second commandment "Work," and as your third commandment "Work." If every member of the Christian Church would begin personal work for the redemption of the world and work incessantly until the

close of life, we should present Christ to every soul on earth before the end of the present generation. What a glorious consummation of the world's history is within our reach! O that this university and that this class might lead the race in divine activity! My young friends, even if you have tarried at Jerusalem until you have been endowed with power from on high, even yet you will speak the language of the Holy Ghost, as an unconverted man reads the Scripture with hollow accents and with little power, until the words of the Spirit quiver with your own personal activities and experiences and the divine speech has become by use your native dialect. The perfection of the individual and the conquest of the world depend upon the combination of the principle embodied in the parable of the talents.

Christ reveals the third condition for conquering the world in the parable of the good shepherd. This parable may be summed up in a single quotation: "The good shepherd giveth his life for the sheep."

It seems as if the first two conditions of conquering the world, namely, receptivity and activity, complete each other. And there is no room for a third. But if we do not at first see the necessity of love, we may rest assured that a principle which was so frequently laid down by Christ, and so marvelously illustrated by his life and death, cannot safely be neglected by ourselves. Besides, a little reflection will show that love is the means by which the soul is able to empty itself of self and become receptive, and the motive which alone can inspire a Christlike activity. There can be no substitute for love. Nothing but unselfishness can lead to the self-sacrifice which the highest service of the world demands. Only as we empty ourselves of self can we be filled with God. "Only as we lose

sight of all personal and temporal aims do we rise into the region of the universal and the eternal." The light, God's most beautiful gift in nature, never shows itself, but only the object it falls upon.

But love is not simply negative, enabling one to empty himself of self; it is positive; the soul is molded after its own ideals. Alexander, falling in love with Homer's heroes, becomes himself a world-captain; and Napoleon, worshiping Alexander, becomes his ambitious brother. The Roman Penates represented obedience, loyalty, self-suppression, and lofty courage; and the early people, worshiping the household gods, grew in patriotism until the tramp of the Roman legions shook the world. But later, when the Pantheon was filled with gods deifying every passion, the people followed their divine pattern in drunkenness and lust, and the second Babylon fell. If we turn from the human to the divine and look reverently into the heart of Christ, we shall find one secret of his incarnation to be his love for the heavenly Father. Hence, speaking out of his own experience, he gave as the first commandment: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind," because a love for God is essential to God-likeness.

But Christ saw in our love for God another power which lifts us infinitely above any heights which we can reach by our own conscious efforts or unconscious growth toward the ideal which we worship. Love is not simply lifting things which it fills heavenward; it is a wand by which we touch the heart of Him who sits upon the throne of the universe and bring God down to us. Marvelous as it seems, the law that love begets love holds true even up to the throne of God. "If a man love me," says Christ, "he will keep my word; and my Father will love him; and we will

come unto him and make our abode with him." If, after complying with the first condition and opening our hearts to God, and after complying with the second condition and walking in obedience before him, keeping his words, then we comply with the third condition and fall in love with him—then, not with pity only, but with admiration and enjoyment, the Father will love that soul, and he will come unto him and abide with him. Love is the human power by which the miracle of sanctification takes place and our divine sonship is sealed and our incarnation commences. Do you not see that love is the means by which the law of receptivity is fulfilled?

Again, love only can supply the motive which the parable of the talents and the second commandment enjoins. Even if we could prosecute our Christian activities without love, our labors and sacrifices would miss their goal. Without self-sacrifice our religious industry would become tainted with ambition, our spiritual gifts would be exchanged for the instruments of worldly power, and we should sink from the high places in the Kingdom to that worldly platform where selfish spirits are dazed by Satan with the phantoms of time and sense. The Jesuits are the most indefatigable workers whom any ecclesiastical organism ever has developed. Yet Jesuitism, losing the Christlike spirit and guided by earthly ambition, has nearly fulfilled Hobbes's epigram and reduced the mother church to "the mere ghost of the Roman empire sitting on the grave thereof." We need to pray for the spirit of self-sacrifice, lest the blunder of the Jesuits be repeated in our Protestant folds. Again, even if some substitute for love could keep our own hearts pure, nothing else than unselfish devotion to others would win their hearts and accomplish the end toward which all Christian activity is directed. Even Christ, with infinite

resources at his command, knew no higher means than love for establishing his kingdom on the earth. When he found an eternal republic among free-willed men, he summoned not the serried hosts of heaven to his aid, but he himself came down from heaven to us, and served us, and bore with us, and died with us; and thus he won our hearts.

You recall the strange prophecy of Isaiah: "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." What a paradox is here—the nations of the earth flowing uphill! What is this prophecy of the Republic of Christ but a revelation of the heavenly law of levitation overcoming the earthly law of gravitation? What is it but a picture of the degrading force of death overborne by the upward sweep of the power of an endless life? The highest science catches glimpses of the law, for even in the vegetable kingdom sap flows upward when the trees are alive; and Christ's ascension reveals the power of love to draw Christ to his Father's throne. Isaiah caught a vision of this law, and in the paradoxical figure portrayed the power of Christ's self-sacrifice to draw men up to his own everlasting heights of holiness.

In the Loggia of the Vatican at Rome is Raphael's picture of "Christ's Triumph over Paganism." The execution of the picture is surpassed by the matchless colors of his "Transfiguration" and of the Sistine Madonna. But Raphael's conception of the triumph of Christ is worthy of the genius of Saint John. Paganism is represented as a marble statue of a beautiful, sensuous goddess. Christianity is represented by no word of command, by no sign of outward power. It is symbolized by Christ hanging upon his cross, his head just fallen in death. Here is Chris-

tianity at its lowest point of external power. But the stone image has fallen and broken to fragments before this vision of purity and self-sacrificing love. Thinking upon this picture, some of you will recall the words of Heine. After quoting the Homeric description of the feast of the gods, Heine continues: "Then suddenly approached, panting, a pale Jew, with drops of blood on his brow, with a crown of thorns on his head, and a great cross laid on his shoulders; and he threw the cross on the high tables of the gods, so that the golden cups tottered and the gods became dumb and pale, and grew ever paler until at last they melted into vapor." Thus before the cross the high gods vanish one by one and leave Christ alone in the Pantheon.

Professor Stevenson called attention the other evening to another picture in Saint John, which surpasses the paradox of Isaiah, or the picture of Raphael. Isaiah, with the boldness of inspired genius, dared first to picture the Son of man as the mighty God, the everlasting Father; and then portraying Christ's love for us, Isaiah dared to picture this mighty God as a sheep before her shearers dumb, and as a lamb led to the slaughter. And then John, with a genius bolder than Isaiah's, takes up the very figure which Isaiah had used of the slain lamb, and with the mightiest paradox in literature, places this lamb upon the throne of the universe! Was ever there such another picture of the omnipotence of love?

You already see that the message of the day is already summed up, not only in the three parables uttered by Christ, but more perfectly still by Christ himself. The elder theologians called him Prophet, Priest, and King. He was the only begotten Son of God. He was divine by inheritance, but Christ like ourselves had freedom of will. His inherited relationship to God did not compel his spir-

itual likeness to the Father any more than the physical descent of Aaron Burr from Jonathan Edwards compelled the renegade to become a saint. It was by the observance of the law of the parable of the great supper, it was by the opening of his mind and heart to God, it was by continued prayer and unceasing communion with the Father that Christ became the Son of God, the Head of a new humanity. Skeptics like Baur and Renan agree with the older theologians in one of his offices at least and crown him King of men. The church goes beyond the agnostics and worships him as God. This divine height Christ reached by his obedience to the law of receptivity. Is not that law worth keeping by you and me?

But if Christ's character is divine, his activity is no less supernatural. He was too busy to eat, too much engaged in praying and planning for our redemption to sleep. You remember that prophecy portrayed him as a root out of a dry ground, with no form of comeliness that we should desire him. This divine weariness which marked the brow of Jesus, was due to the fact that he could not rest in God-likeness for himself, and leave us in our sins and miseries, but with infinite pity and helpfulness carried our sins and bore our sicknesses. He himself exclaimed in the midst of his unfinished tasks, "The zeal of thine house hath eaten me up." Christ was the most perfect personal worker the world ever has seen; he possessed the divine power of inspiring others with his energy. No other being on earth ever took such unpromising material and created such a band of disciples as did the Master. His teachings have spread over a wider area and they influence more intelligent peoples than the words of any other being who ever trod the earth. Such onlookers as Stuart Mill and Professor Seeley and Mr. Leckey agree with the older theo-

logians in the second office of Christ and recognize him emphatically as the teacher of humanity, as the prophet of mankind. O that you and I may learn Christ's secret of service and multiply our talents and increase our usefulness after the divine pattern!

But Christ himself recognized that although he was one with God and taught with authority, although he was King of the race and Prophet of mankind, nevertheless, if he would win the hearts of men, he must become the High Priest also and offer himself for us. The necessity of death was upon him. At the transfiguration, when there appeared unto him Moses and Elijah—messengers from the heavenly world—the three talked together of what? Not of the fact that God had given him the Spirit beyond measure, not of the fact that he had set in motion activities which would reach to the bounds of the earth and to the end of time, but of the decease which he must accomplish at Jerusalem. Christ became obedient to the law of love, even unto death. And so to-day Christ's throne is not that spot on the banks of the Jordan where the heavens were opened and the Spirit descended upon him; not the stone between the horns of Hattim, where he sat and spoke the immortal words of the Sermon on the Mount; it is Golgotha, it is the cross upon which he hung in agony and died for us. From the Hill of the Skull he redated history and reorganized society.

We must not try to fathom the mysteries of the Trinity. Especially must we not attempt to divide up the Godhead and assign certain attributes to the Father and others to the Son, and others to the Holy Spirit. All the Godhead is in each, and each is in both the others. But as we reverently think of the Trinity, do you not see at a glance that character, the first condition of conquering the world, is

peculiarly represented by the holiness of the Father? that our activity, the second condition of conquest, is only an imitation of the universal presence and ceaseless work of the Holy Spirit in the world? and that love, the third condition of conquest, finds its highest embodiment in Christ dying upon the cross? May some of this infinite fullness of the Godhead dwell in us!

Members of the Class of Ninety-seven: I have been absent from you during the year, and have not enjoyed that personal fellowship and intimate acquaintance which I have had with members of former classes. For this reason I desired Dean Williams to deliver the final message to-day. But if I have seen less of you than of some former classes, I have prayed more for you; and if love gives the right of speech, I may add a few personal words. You stand upon the threshold of an intellectual, affectional, and perhaps a spiritual crisis. You have reached the heights from which the paths of life diverge. Next Sunday at this hour you will be widely scattered. At some hour between now and then you will suddenly realize that the Class of '97 is never to meet on earth again, that you are not to return to college, that hundreds of familiar faces and friendly voices are gradually to fade from your minds, that you are to enter upon new activities and strange experiences. I pity you, if your hearts are not stirred and if you do not spend some hours in thoughtful, solemn meditation during your first week after graduation. Going out upon untried seas, I wish you would remember, if only for a little while, the parable of the great supper, the parable of the talents, and the story of the good shepherd. The first parable, if mastered, will enable you to realize your ideal of scholarship; the second will make you successful in action; the third will lift you to the plane of Lincoln and

Socrates and Paul, who crowned wisdom and character by love, and through their deaths made their words immortal. In the spiritual realm the fulfillment of the first condition will make you a saint; the fulfillment of the second will turn the saint into a teacher, a reformer, a missionary, a captain of the world's industries, a tireless worker for the Father; the fulfillment of the third will turn the missionary into the martyr and will enable him to fill up that which remaineth behind of the sacrifices of Christ. "Alas!" I hear some of you murmuring, "the lesson is too hard for me. I cannot fulfill these high conditions. I despair of becoming a Lincoln, a Socrates, a Paul." But, granting that fear sometimes gets the better of your faith, admitting that you do not aspire to sainthood, or desire earthly fame—though in your secret hearts you all have aspirations—but admitting that you sometimes despair of the highest ideals, still you desire to achieve some growth in character. But the secret of growth, whether the increase be small or great, is the art of receptivity. Again, you certainly covet for yourselves some measure of achievement. But external success, whether small or great, is won by the method embodied in the parable of the talents. Finally, I am sure you covet the love of some people, whether you attempt to satisfy your heart hunger by the love of a world, or limit to the devotion of one individual soul to you. But the divine art of winning the love of a single soul or of the world is self-sacrificing love. Hence you will all follow the lesson laid down this morning. The lesson is for the timid as well as for the heroic souls in the class. But, members of the class of ninety-seven, we are persuaded of the best things of you. I am sure that in your secret hearts you all feel your divinity, and all aspire to be kings and queens.

What better wish, then, can I express this morning, than to pray that, like Christ, you may be able to say to the Father at the close of life: "I have finished the work thou gavest me to do;" and that like him you may also become redeemers of the race?

XII

DEATH ABOLISHED[1]

"Who abolished death and brought life and incorruption to light."—*2 Tim. 1. 10.*

I NEED not dwell upon the apparent triumph of death. Some of you have called the best physicians; you have given your loved ones the most tender care; you have watched day and night, lest the great enemy should surprise you and steal away your friend by stealth. Despite all efforts you have been defeated. You came alone to the services to-day. Your thoughts turn with a shudder to the form moldering in the grave. You know something of the dread monster Death.

Worse still for the race, you are not alone in your mourning. We often think that no sorrow is like our sorrow. But every person living has met this enemy and suffered at his hands. How many present have never lost a father or mother, a brother or sister, a son or a daughter, or a friend? No hand is raised.

Worst of all, we ourselves must die. Where are the tribes that roamed over these hills, fished in the Olentangy, and camped near the famous spring two generations ago? All gone. Where are the first white men who settled in Delaware? They too are gone. We also are melting away like frost before the sunlight. We have come from the land of dreams. We enter a land of darkness to our human vision. We have floated down the stream of time

[1] Easter Sermon before the Students of Ohio Wesleyan University, April, 1890.

out of impenetrable mists. The tide is swiftly carrying us out into an unknown sea. All life here is mortal. Man is born to die. Senator and ragpicker, rich and poor, strong and weak, old and young at last find a common level—four feet beneath the sod. Your bodies will become dust. Out of hands which are beautiful this afternoon will spring violets. Out of sockets, now filled with sparkling eyes, the anemones will grow, while grass will strive to hide decaying forms with mantles of living green.

President Warren once said, "In one of the Pyramids of Egypt is a narrow passage way. On the right hewn stone, on the left hewn stone; above hewn stone; below hewn stone—so closely fitted together that you cannot insert a knife-blade between the layers. Now, descending a few steps and occasionally ascending a few steps, and then on and on this granite pathway runs, until it ends at last in a burial chamber with an open coffin. In such stony limitations walks each one of us, with this only difference that, however gloomy the way, there is no turning back. On and on and on you walk in stony pathways, and each step in darkness, until at last you reach your burial chamber and your open coffin. 'He hath hedged me about that I cannot get out. He hath enclosed my ways with hewn stone.'" I sometimes wonder that in such a world as this flowers bloom, and birds sing, and children play, and men laugh.

"O," cries some timid soul, "such thoughts are horrible for Easter day. I will not think of them." It is a strange custom which makes it impolite for people in modern society to talk about this deepest experience of a human soul or to refer to our dear departed ones. It shows the weakness of our human nature. Ostriches when closely pursued by hunters hide their heads in the sand and do

not see their danger. But the fatal marksman draws nigh. Be silly birds who will, we at least will not attempt to purchase joy upon even the Easter day by turning our backs upon the darkness and mystery which surround us. Like children, the world laughs to-day and cries to-morrow. But we so fail to embrace the whole of life in our vision that we have no word in our language to express cry-laughter or happy-sorrow.

The gloom which we associate with the thought of death arises, not from our too large experience, but, rather, from our limited views of life. Jesus had the vision of his cross before him almost from the beginning of his ministry. He could not have read the prophecy of Isaiah, "He is brought as a lamb to the slaughter," and have listened to the words of John the Baptist: "Behold the Lamb of God, which taketh away the sin of the world," He could not have dwelt upon countless other prophecies of his suffering, without catching at the very beginning of his ministry some glimpses of Calvary. And yet Christ's tone throughout his life is one of victory. While Christ saw death, he saw himself also bursting the bars of the tomb and emerging victorious from the conquest. Shelley with fine insight has caught the spirit with which the Master viewed this struggle:

> "A Power from the unknown God;
> A Promethean conqueror came,
> Like a triumphal path he trod
> The thorns of death and shame."

Let the entrance to this solemn pyramid be even more gloomy than President Warren has pictured; but let there be a door on the farther side of the chamber opening out into green fields with living waters, opening into that

paradise where the trees yield their fruit every month and the leaves of the trees are for the healing of the nations; opening to that land where the aged grow young, and the young are sinless, and partings are no more—and then the earthly pilgrims will make the walls of the solemn sepulcher ring with joy, as they march with triumphant tread toward the land of beauty and of song. President Merrick in a poem presented to Mrs. Bashford this morning has so happily expressed this thought that without his knowledge or consent I make bold to copy a few of his ringing lines:

"Who shall roll away the stone?
Nay, but 'tis already done;
From his mansion in the skies
Down an angel swiftly flies.

"Lo, the tomb is opened now;
Christ comes forth, and on his brow
Bright doth shine the crown to tell
How he spoiled the powers of hell.

"Loud hosannas let us raise;
Joyful anthems to his praise;
He for man resigned his breath;
He for man has conquered death.

"Christ is risen from the grave;
Let the palms of victory wave;
Christ ascends, triumphant King!
Lo, the heavenly arches ring.

"Now the gates are open wide;
Lo, with him his saints abide;
Strike the cymbals, chime the bells,
While each heart with rapture swells.

"Holy Christ, incarnate Lord,
By the heavenly host adored,
We on earth thy praise would sing;
At thy feet our tribute bring."

1. Christ came to this world, not simply to reveal to us the law of love and die for our redemption, but also to bring "life and incorruption to light."

The first difference between Christ and other human beings is that his whole life was shaped not "after the law of a carnal commandment, but by the power of an endless life." To his vision there were no veils of time and sense. By his resurrection he lifts the veil of time for us also, and reveals our eternal possibilities. He thus makes life infinite in quantity. It is difficult to realize what Christ has done for us in this respect, because we were born in a Christian land and have been taught the doctrine of immortality from our childhood. A close study of the leading civilizations of the world at the time of Christ and of heathen nations since will reveal the fact that people become almost uniformly demoralized without a belief in immortality. Destroy this hope, and the world would again adopt the old doctrine of the Epicureans: "Let us eat and drink, for to-morrow we die." I doubt if even the doctrines of love and purity and forgiveness, all combined, had the elevating power that this doctrine of immortality possessed. What was it that nerved the Christians in their first contest with the iron power of Rome? It was the feeling that they need not be afraid of him who could only kill the body and who by that very act would simply usher their souls into eternal felicity. The power of the Christian faith to transform the world has depended more largely than any of us dream upon this infinite extension

of our hope through the resurrection of Christ. Think for a moment of the transforming power of faith in its lower stages. What, for instance, is the difference between barbarism and civilization? Is it not simply this, that the barbarian is a child of the present, while the civilized man is the heir of the future? The Indians who fished in our river and hunted over these hills regarded the game which they caught and the prizes which they took in war as so much spoil to be immediately consumed before further enterprises should be undertaken. Barbarism is characterized by absence of all recognition of the future. Only as a race rises to the conception of its possession of the future does it take its first step in civilization. Faith, then, the power by which man realizes the future and lives for the future, is the first requisite for civilization.

Faith is also necessary for any individual progress. What is the difference between the student and the boy who is regarding the golden opportunities of youth as simply so many holidays to be frittered away in jollity and fun? The loafer is the child of the present; the student is the heir of the future. Earthly ambitions indeed fail to lift us to the loftiest planes of being. But even these earthly hopes, the cultivation of temperance and self-restraint to-day for the sake of prosperity to-morrow, the training of oneself to put aside one's first earnings for the sake of future wealth, the pursuit of study for four or six years for the sake of future honor—even these worldly ambitions and earthly faiths exercise a transforming power over human lives. We sometimes wonder why God preferred the calculating Jacob to the good-natured Esau. It was just this quality of faith in the former, and the fact that Esau was simply the child of the senses, that led God to choose Jacob and reject Esau. Unless you can exercise faith in at least

this lower sense, there is no possibility of progress for you. Now, if the future with its promises of life and honor, with its prophecies of home and of a cultivated manhood and womanhood, exercises such a transforming power over human lives, what think you must be the elevating power of Christ's revelation of man's eternal destiny?

Immortality may furnish us a standard for our conduct. Many of you are now forming plans and some of you are coming to me with questions regarding your work. If for you the veil of time could be rent, if your faith were only strong enough to realize your eternal possibilities, and if you would only plan for this eternal career, you would make no serious mistake in regard to your present duties. Men often try to control others by insisting upon their responsibilities, by laying heavier and heavier burdens upon them and demanding more and more exacting duties at their hands. Christ seems to reveal to us a system of Christian dynamics radically opposed to the method of the moralist. Instead of insisting upon our burdens, he reveals to us our powers. He declares our immortality. He makes us heirs of God. O, my young friends, the burdens of life are indeed heavy, but the divine power is infinitely greater than these earthly burdens! Once realize that you are children of eternity, that you have careers of endless duration opening before you, and then I am sure that the burdens of the present must sit lightly upon your shoulders. Plan your lives, not simply as temporal structures, but as eternal habitations of God's spirit, and then I am sure that while the walls may be far from completion, yet that you will lay eternal foundations upon which temples not made with hands may stand forever. Do you catch some glimpses of what Christ aimed to do in bringing life and incorruption to light?

2. Christ strove not only to make life infinite in quantity but to transform its quality.

The old version of our text reads: "He hath abolished death and brought life and immortality to light." Undoubtedly, the Greek here rendered "immortality" does refer to endless existence. But the first meaning of that word is incorruption, purity, holiness. The Revisers therefore have improved the translation by making the text read: "He hath abolished death and brought life and incorruption to light." It is, indeed, possible for you to be a child of faith and yet thoroughly worldly in your spirit. Any man who rises above the dominion of the senses and lives by the power of that which is unseen is a child of faith. Many men who do this are filled with simply earthly ambitions. Hence faith alone is not sufficient for salvation. Salvation comes only by a faith in Christ. There is another-worldliness which is quite as selfish as this-worldliness. Indeed, we have seen men inside the church who seemed to be speculating upon the divine promises; who were denying themselves pleasures for the sake of infinite gains. These differ from the worldlings only in being a little longer-headed in their schemes. The Roman Catholic Church with her doctrine of purgatory, with her assumption that she could deliver men from the pains of hell, met the kingdoms of this world and conquered them. But did she thus conquer the world by the spirit of the Master? Nay; on the contrary, she conquered the world simply by adopting the spirit of the world. In fact, the Roman Catholic Church is not the only church exposed to this danger. It is possible for all of us to have our vision extended infinitely before us without this vision exercising great power to lift us upward. Christ, therefore, did not bring immortality alone to light. He,

rather, revealed to us immortality as arising from incorruption or purity. Hence the word "eternal" is used again and again in the New Testament with primary reference to the quality of the life and not simply to the quantity of the life. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." "He that believeth on him that sent me hath eternal life and cometh not into judgment, but hath passed out of death into life." John also writes: "This is the victory that overcometh the world, even our faith." But fearing that the idea of immortality might lead to other-worldliness, and with this higher conception of the incorruption in mind he adds, "Who is he that overcometh the world but he that believeth that Jesus is the Christ?" It is not simply the belief in an endless existence but the Spirit of Christ which will enable one to conquer worldliness. Two fundamental motives seem to shape Christ's life. First, as we have already said, he was made not after the law of a carnal commandment but by the power of an endless life. There was no veil between him and the future. His earthly life differed from our earthly life because even here he realized that he had entered upon an eternal career. All his daily conduct was shaped by this conception of his eternal life. But another motive was even stronger in molding Christ's life than his conception of eternity. He looked not only forward but he looked upward. He not only lived with the future as present but he lived in daily communion with the heavenly Father. Accordingly, he tried to do two works for us: to reveal our eternal possibilities and to bring us into unbroken communion with God. The work which I have mentioned was the first work in Christ's estimation. He speaks of immortality apparently as if it were a corollary of our life in God. He

makes the union of the soul with God the great object of human life. He not only rent the veil which separates the present from the future but he rent the veil which separates this earthly life from the heavenly life which is just above it. He not only advanced the race onward but he contributed infinitely to the uplifting of the race to the heights of heaven and holiness. This is what John meant when, after declaring that the victory which overcomes the world is our faith, he added to his statement by declaring that only a faith in Christ and communion with God through faith could free us, not simply from the dominion of the present, but from the spirit of selfishness which would take possession of eternity itself. Do you catch some glimpses of what Paul meant when he wrote, "He hath abolished death and brought life and incorruption to light"? Do you see that Christ by his resurrection aimed not simply to add to the quantity of life but to change radically its quality? These are two thoughts upon which our minds should dwell upon every Easter day.

3. Lastly, what are some of the duties arising from the contemplation of these two thoughts? First it seems to me that the two together furnish the only proper standard for human life. I do not say that your plans should not be changed this week if you knew this earthly life would close for you next Saturday night. If there were only six more days of earthly life for you, I could not advise you to spend these in simply acquiring the mental discipline of Greek or Latin or mathematics, however valuable such discipline will be if you spend twenty years upon this earth. But while you might change the external acts, I am sure, on the other hand, that if you needed to change the spirit in which you are doing your work, then your present work is radically wrong. It is a grievous mistake

for a young man to go through college and study for a profession and find out only after ten years' experience in that profession that he has made a wrong choice for life. It is a far more grievous mistake for a young man to neglect these early opportunities for study and find out at thirty or forty that he is doomed to drudgery when God intended him to be a prince among men. But how small are these mistakes compared with the mistakes which possibly some of us are making, of forming plans for life which cannot be adhered to throughout eternity, of choosing some work with reference to its earthly aspects instead of in reference to its eternal possibilities. But it is not sufficient that your work be planned with reference to the future only, even though you embrace eternity in your vision. It must be planned with reference to an eternity in which God is the ruler and Christ's character is the law of conduct. Every human being acts with reference to some standard. Even the fop is governed by the poor, fickle standard of the fashion of to-day. The politician acts with reference to that variable standard which he calls public opinion, and is ever listening to catch the hum of approval or the murmur of discontent from his fellow men. The scholar is ever measuring his achievements by the lofty standard of truth. But you and I upon this resurrection day must not stoop to low standards of fashion or of external circumstances. We cannot even rest content with the scholar's standard of abstract truth. We must adopt nothing less than the standard of spiritual helpfulness for the measurement for our acts upon earth. How sad will be the disappointment, how great the confusion of the multitude who have been asking the question, "Is this course convenient or popular or successful?" when they reach that world in which the only question will be, Is this

conduct Christlike? We are already in that world. Standing with Christ to-day by the side of the rent tomb, we can look through upon our eternal possibilities. Spiritual life has already begun for us. Our citizenship is in heaven, and we are living unworthy of our privileges as sons and daughters of God, unless we are adopting heaven's standard for our daily conduct.

Hence, in view of our fuller entrance into the heavenly life, there are certain duties which peculiarly belong to the present. In the divine economy God doubtless has given us certain opportunities here which will probably never come again. What are some of these earthly tasks? One of them must be the conquest of the sensual and the beastly in us. Many of us, indeed, are pressed with the contests which arise from our physical environments. We are immersed in the flesh. We are subject to daily temptations which we are not able to conquer without constant fighting, nor to yield to without misery and shame. What light does the vision of heaven and of eternity throw upon this struggle? Perhaps many are encouraged by the fact that they presently shall be freed from the dominion of the flesh to think that this contest is not important. "What though I now yield to temptations arising through the senses?" they say; "soon I shall reach that land where I shall be freed from this physical contest." That may, indeed, be true. But how poor heaven will be to you if, when God subjected you to the struggle of temptations arising from the senses for only a few brief years of your eternal career, you utterly failed to make this conquest during this earthly life! As your spiritual strength becomes greater in the heavenly life, you will doubtless again and again wish for the opportunity of engaging in the conflict which comes through the dominion of the senses.

But the time for that conflict never will come again. Victories over the flesh won here will add fresh contentment to the peace of heaven. Defeats now suffered will offer no opportunity in all the infinite years of immortality for their retrieval.

I am sure that another class of duties peculiarly belongs to the present, namely, the duties of sympathy and confidence and help for our fellow men. If sorrow is to be banished from heaven, if misunderstandings are there to disappear, if we are to know the character of our brethren without mistake, then there cannot be upon the other side such necessity for charity and for sympathy with our struggling fellow men as exists to-day. Opportunities to help your brethren now neglected may never recur in heaven. The most civilized lands are just now hesitating and trembling at the problems of socialism and of probable anarchy which confront them. What is the meaning of these strange events? Is it not simply this, that God is calling upon the modern world, not only through his world but through his providence, to put in practice the doctrine of universal brotherhood? If the rich and the strong and talented could realize that this earthly stage of our career may afford the only opportunity through all eternity to wipe away the tears from a brother's face, to help men to comprehend the Fatherhood of God and to believe in the home in heaven, to soothe the sorrowing and to manifest a generous confidence in struggling brethren whose victory is not yet assured, surely the world would spring to meet this new opportunity which is arising, and would make all eternity richer by the discharge of these duties of sympathy and helpfulness which belong to time. If you and I ever reach that land where all tears are wiped from all faces, where there shall be no more want

or suffering, how rich will be the joys of that everlasting home if we can reflect that during the few years in which we too were struggling we then were willing to divide the last crust with a fellow sufferer and to use our failing strength in passing a cup of cold water to cool the parched lips of some fellow pilgrim on the journey home.

I am sure too that the opportunity is afforded here of manifesting a faith in God, which may never arise hereafter. When the veil of the earthly flesh becomes transparent, and you shall know even as you are known, surely the joy of that perfect knowledge must be dimmed somewhat, if we remember that in the darkness of this earthly life we could not fully trust that heavenly Father. In the sunshine of the eternal world you will never again have the opportunities for trusting God which come to you in the darkness of your present trials. The Rev. J. H. Thom has admirably expressed this thought in one of his splendid sermons: "I do not mean that faith in God can be superseded, but that hereafter the evidence may be so ample, we may so live in the light of his goodness, so come to understand whatever has been trying or mysterious here, that no matter of experience could be more certain to us than that the hopes of the pure in heart are the invitations and promises of their Inspirer, already accomplished in the eternal Will. When God shall unveil his face, and remove the screens of discipline, and all uncertainty shall have forever disappeared, one shadow may remain which heaven itself cannot then shine away—the remembrance of our past distrust, the remembrance that we doubted him when for the moment the appearances were against him, darkness beneath his feet, and the cloud before his throne."

Some of you are weary and heavy-laden. The burdens are too heavy for you. But if when the heart is bursting

with grief you can still cry out, "Though he slay me yet will I trust him," you will add to the blessedness of God himself. It will be easy to trust God when you stand upon the hills of paradise with the light of his countenance falling upon your path. But now and here, when the clouds lower ominously and the night winds blow, when in utter loneliness you see no promise of a helper or dawn, and your soul seems to have entered upon eternal night, if still you can believe that God is love, you will acquire an insight into the heart of the heavenly Father which all the light of heaven might not be able to reveal.

Emerson, in one of his splendid periods, cried out, "Hitch your chariot to a star." But with a spiritual buoyancy which puts to shame our fears, Emerson was not hopeful enough. You are to hitch your chariot, not to a star, but to Him who made stars and suns and guides them in their courses.

Standing beside his rent tomb Jesus invites us to-day to start with him upon eternal careers; and that our progress may reach unimaginable heights as well as infinite lengths he offers us union with God through himself, and then summons us to be perfect as the heavenly Father is perfect. Can we not all repeat the poet's answer to this lofty summons?

> "So near is grandeur to our dust,
> So nigh is God to man,
> When Duty whispers 'Lo! Thou must,'
> The soul replies: 'I can.'"

LIBRARY
WINEBRENNER THEOLOGICAL
SEMINARY

DATE DUE

GAYLORD			PRINTED IN U.S.A.

WINEBRENNER SEMINARY
BX8333.B4 D4 wimai
Bashford, James Whi/The demand for Chris
3 0733 00023 0656
10805
WINEBRENNER SEMINARY LIBRARY
BX
8333
.B4
D4
10805
Bashford, James W.
Demand for Christ.
LIBRARY
WINEBRENNER THEOLOGICAL
SEMINARY